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Chronicle

Bulgaria.—On June 9 the Bulgarian Government was overthrown by military force. There was little or no actual fighting. The *coup de main* was effected by the cooperation of the Military League with the Opposition bloc. The soldiers surrounded the Parliament and arrested

Military Revolution

all the Ministers and Deputies present. Political proceedings are to be taken against the members of the former Cabinet. A new Cabinet has in the meantime been formed, headed by Professor-Alexander Zankoff, a noted doctor of the Sofia University, as Premier. All the other posts, with the exception of that of Minister of Agriculture, have been filled by the revolutionists who hold the situation completely in their hands. The movement is regarded as a revolt of the city people against the rule of the peasant element, who hitherto had participated but slightly in the reparations hardships.

The Agrarian Government under Alexander Stamboulisky, which has now been deposed, was formed in October, 1919, and continued in office since that time. It was supported by the Agrarian Union, whose influence extended into other Balkan States and even into Central Europe through its Green International. The resent-

ment against the war policy of the former King Ferdinand swept it into power. Stamboulisky himself had been arrested at the order of King Ferdinand and was condemned to death for plotting against the country and Crown, but the sentence was commuted to penal servitude for life. The changing fortunes of the war left him free to carry on his agitation until he found himself able to assume political power. Obligated to change his Cabinet several times, he nevertheless staved off revolution to the present moment, although periodic demonstrations and various assassinations of Ministers had taken place. On his own accession to office he put on trial the former Premier Radoslavoff and three generals, who had successively served as Ministers of War. They were convicted of treason, of personally profiting by the war, and received severe sentences. His latest colleagues, who have now in turn been arrested, assumed office in his Cabinet February 10, 1923. Stamboulisky himself has so far not been captured, and is said to be attempting a military defense. The political strength of the Agrarian party which Stamboulisky headed may be seen from the following parliamentary representation: Agrarians, 212; Opposition Union, 15; Communists, 16; Socialists, 2, while Democrats, Liberals, Radicals, Progressives and Nationalists who formed the five remaining political party groups, did not occupy a single seat. The army which effected the revolution is puny in size, numbering no more than 7,405 regular troops. King Boris is believed to be in favor of the new Government and is said to be on intimate terms with the new Premier.

Germany.—On June 7 Germany's new note was delivered to the Allies. It states briefly that Germany has already made known her sincere belief as to her capacity to make reparations payments, and that it would be folly to promise more than she is able with her utmost effort to perform. But since the question at issue is one of facts, she admits the difficulty of arriving at a secure estimate, and hence has further offered to abide by the decision of an impartial international body as to the amount and the manner of payment. "Germany can give no stronger proof than this of her determination to discharge reparations." To make this offer entirely practical Germany is prepared "to throw open to inspection all her financial records and furnish any details that may be desired concerning the resources of German industry and

Annuity Reparations Offer

business." Germany, the note continues, had made reference to the flotation of big loans that large capital sums might accrue at the earliest moment for reparations purposes. Should this not be considered practicable she is now ready to substitute an annuities plan. In view of the importance attached by the Allies to a precise indication of the kind and mode of guarantee which she is in a position to offer, the following propositions are made as part of a definite reparations settlement.

(1) The railway system of the Reich, with all its appurtenances, will be detached from the other State property and held as a separate fund, the accounts of which would be independent of the general financial administration and under its own control; and obligations will be issued up to the amount of 10,000,000,000 gold marks, with a direct first charge on the assets of this administration and carrying interest at five per cent as from July 1, 1927, thus securing an annual payment of 500,000,000 gold marks.

(2) To secure a further annual payment of 500,000,000 gold marks, as from July 1, 1927, the German Government will at once subject the entire business, industry, banking, trade, traffic, and agriculture of the country to a guarantee in the form of a first mortgage of 10,000,000,000 gold marks on the real estate, whether buildings, dwellings, lands, or forests. The annual dues of 500,000,000 gold marks will be levied either indirectly in the form of a general tax on all classes of property or on the specific objects of the mortgage.

(3) In addition the German Government will pledge as security the customs on imports of consumable articles other than necessities, the excise on tobacco, beer, wine and sugar, and the receipts of the spirits monopoly. On the average of the years preceding the war these customs and excise receipts reached about 800,000,000 gold marks. Their yield in gold marks has now fallen to one-quarter on account of the loss of territory and population and reduced consumption. With the recovery of the economic activity of Germany it will automatically increase.

In conclusion the German Government explains that in so vast and complicated a matter real progress cannot be made by the mere exchange of written documents, but only by word of mouth at the conference table:

A method of payment can only be arranged in direct consultation with those who are to receive payment. The guarantees can only be worked out in detail with the collaboration of those whom they are intended to serve. For the solution of all these questions oral discussion is essential. Germany acknowledges her liability to make reparation. The German Government repeats its request that a conference be summoned to decide how it may best discharge it.

The German note to the Allied Powers was also delivered by the German Ambassador, Dr. Otto Wiedfeld, to the American Secretary of State "for the information of this Government." The bid for an international conference of experts to settle the amount and mode of reparations payment is in full accord with the viewpoint of the United States Government, which is prepared, says the *New York Herald*, "to give whatever aid it can in a final and workable settlement, and would, if agreeable to all parties interested in the reparations payment, be willing to participate in any conference of experts that the Powers decided on." The fact that no reference what-

soever is made to the Ruhr situation is taken as an effort to avoid all subjects that might arouse friction and to adhere exclusively to the economic issue.

Italy.—The suspension of the Communist newspaper *Il Lavoratore* by the Fascists and the expulsion of two Communist collaborators from Trieste has been bitterly

Communists resented by the Italian Communists.
Versus Signor Bombacci, who voiced the
Fascists objections of the Communists, was

answered by Signor Guinta, Fascist Deputy from Trieste. "We cannot allow Communist papers to carry on criminal propaganda against the interest of the nation." Hubbub followed and mutual abuse as Communist and Fascist deputies joined in the discussion, hurling defiance one at the other. Deputy Bombacci shouted: "There is no law in Italy against Communists. Until such a law is passed we can say anything we please." He continued: "You Fascists are guilty of having made a comic-opera revolution. Revolutions must either be pushed to their logical conclusion or not made at all." When warned that his present attitude would make things worse for himself and the Communists in general Bombacci answered: "We do not care. We are ready to sacrifice ourselves for our cause." The scene is indicative of the returning courage of the Communists, who at first, comparatively quiet under the Mussolini government, are now growing more and more violent in denunciation of it.

Reports which were continuing to circulate to the effect that Mussolini intended to proclaim himself dictator or Emperor of Italy met this facile denial from the Premier:

I have never even in the slightest manner fancied taking such a step as I was credited with considering, at secret meeting places. I am highly satisfied with being Premier of Italy.

Do not be afraid because I ride horseback every morning. I am not practising to be an Emperor; I am young and I like to ride. I shall say this much. I know the people of my country and I love, esteem and respect them. For them I work fifteen hours a day and for them I would give my life. My one desire is to make our Italy greater and stronger.

Italy's problems are evidently becoming slightly more complicated.

Poland.—The text of an appeal against Soviet terrorism, issued by the Polish Hierarchy, has been forwarded to the N. C. W. C. News Service by Dr. Funder. The

Bishops' Appeal document was occasioned by the im-
Against prisonment of Catholic nuns, who are
Bolshevism to be subjected to the same Bolshevik

tribunal as the priests. Attention is also called to the Soviet process against the Orthodox Patriarch Tikhon, whose condemnation to death will take place, Kursky, the Public Commissary for Justice, says, "even in case the whole world would break off relations with Soviet Russia." The letter of the Polish Bishops, signed by the Cardinals Dalbor and Kakowsky, declares:

The persecutors of the Church in Russia today know very well that the State runs no peril from the arrested Bishops, priests and nuns, who were permitted to go their ways in peace even during the Czaristic regime. On the contrary the Bishops, priests and nuns have always been conservers of public law and order. The enemies of Christendom speak of dangers to the State, but they themselves are in fact enemies of every social order and they combat the social order just as they do the Church. History up to the present time does not register such cunningly planned persecutions of the Church as those practised today in Russia, where, in the most brutal manner, every religious sentiment is rooted out of the hearts of the youth and where religion is said to be looked upon as a poison and made publicly ridiculous. Bolshevism in its very nature is a struggle of anti-Christ against Christ, a struggle of life and death, a struggle in which mercy is an unknown thing, a struggle at length in which the forces of anti-Christ do not shrink from any crime or cruelty. There is no doubt that this struggle will become the more cruel and vehement the more indifferent the world is to it.

The Bolsheviks, the Bishops point out, hate Catholicism because it is the utter negation of their materialism and their faith in blind and brute force. Their persecution of the head of the Oriental Orthodox Church, who has proved himself inflexible, shows that they are determined upon the destruction of all religion. The same fanaticism is directed against private property, civil liberty, the moral education of the young, and the institution of the family. Hence the Prelates continue:

We, the Bishops of Poland, address ourselves to the whole world entreating aid in saving the lives of the detained and tormented priests and their Bishop, for whom prison signifies nothing other than slow and cruel death. We implore the whole world to join with us, for to us the design of the Bolsheviks is clear. This design will be carried out if no resistance is attempted. It is our moral duty to raise this cry for the aid of the Catholic Church in Russia, which numbers more than 2,000,000 adherents.

But it is against the danger of the contagious influences of Bolshevism that the Bishops wish also to raise their voice. "If the wild waves of anarchy that are menacing the world are to be stopped on our frontiers, then our protest must not only be heard, but also understood," for Bolshevism today is threatening not merely the Church but all civilization.

According to the official statements compiled by the Polish Bureau of Information, the new Polish republic is now the sixth nation of Europe in population, exceeded

**Population
of the
Republic**

only by Russia, Germany, Great Britain, France and Italy. Within her newly defined borders are as many inhabitants as in Denmark, Holland, Belgium, Sweden, Norway and Switzerland combined. The total population is given as 27,160,163, and the following figures indicate the relative sizes of the chief cities: Warsaw, 941,001; Lodz, 451,000; Lemberg, 219,000; Cracow, 181,000; Posen, 169,000. The estimated population of Vilna is 146,000. The republic has been divided into sixteen administrative units, called voyvodships, but the capital city Warsaw is not included in any of these. The stability

of the Government, whose first regular Parliament came into being November 27, 1922, was best illustrated by the rapidity with which a peaceful popular election followed the assassination of President Narutowicz four days after the latter's death. A standing army of 250,000 and compulsory military service of two years for all males who have reached the age of twenty-one years are the military measure recommended. With her frontiers established, Poland is turning her attention to the development of her domestic affairs while keeping a watchful eye upon dangers from without.

Spain.—On June 4, near Saragossa, of which place he had been Archbishop since 1901, Cardinal Soldevilla y Romero was shot and killed. The Cardinal was in an

**Assassination of
Cardinal
Soldevilla**

automobile together with his secretary, on his way to visit the convent of Casabianca, when the shooting occurred. The first shot fired pierced the Cardinal's heart. The secretary and the chauffeur were wounded, and one report has it that the chauffeur died. The shooting was done by a group of unidentified men who escaped. Speculation upon motives for the assassination has so far resulted in conjectures, one that of robbery, for the Cardinal was known to carry with him a sum of money to relieve the poor and suffering, another that of enmity to the Cardinal arising out of disputes between him and some workmen employed on his estate. When the news of the assassination reached Barcelona rioting followed, and two persons are reported killed in clerical and anti-clerical fighting. The Pope on being informed of the death of the Cardinal was deeply distressed and his first words were prayers for the dead prelate and for Spain.

Cardinal Soldevilla y Romero was born October 20, 1843, at Zamora. He became bishop of Tarazona in 1889, and was raised to the cardinalate in December, 1919. He was prominent in the affairs of Saragossa, where he won a host of friends. He had enemies, too, and it is feared in Madrid that his assassination will mean many disorders.

The Ruhr.—The conclusions and recommendations of the representatives of the British Labor party, who recently visited Cologne, Dusseldorf, Essen and Bochum,

**British Labor
Party's Report**

have been published in the press reports of the International Federation of Trade Unions. They hold that serious as conditions now are, they will be much worse if drastic measures are taken by the occupying forces, and since the Versailles Treaty provides no adequate method of settlement, they advise that a new instrument be created with German representatives aiding in its formation. In the meantime the British Government is to ask both the French and the German Governments to submit their proposals to an international tribunal. The following is a summary of the suggestions offered by the Labor party for the solution of the Ruhr problem:

(1) A settlement cannot be reached by attempting to dismember Germany or to keep her permanently "in a state of economic vassalage." (2) The total amount of reparations should be fixed at once and international loans secured on German resources floated so that France and Belgium could be paid at once. (3) A special meeting of the League of Nations should be called to admit Germany as a member and to settle questions of national security, debts and indemnities. The British Government should be ready to be generous in regard to debts, mandates and forfeited property, both on moral grounds and because present conditions ruin trade, are likely to cause war, and endanger civil liberty and reform. (4) The German proposals offer a basis for negotiation. (5) Troops should be removed from the occupied territory, and, if this is not agreed to, British troops should be withdrawn independently and at once.

Interference with the liberty of the German workers, they declare, will lead either to famine or widespread disorders.

France and Belgium, after the conference of premiers at Brussels, announced that no consideration would be given to any proposals made by Germany in her latest note, unless such proposals began with a promise to cease resistance in the Ruhr. No such promise was made in the late German note and the French reaction is in keeping with the Brussels agreement. The *Matin* comments on the German note:

It is probable that the Cuno note will be considered as null and not received. The French Government does not regard it as worthy of response. Nevertheless, the French and Belgian Governments will confer on the point whether they will send Berlin notice of its receipt, pure and simple, based on Wednesday's decision, which appears to constitute the only response merited by the lamentable suggestions Berlin submits to the Allies.

Before the Senate Committee on Financial and Foreign Affairs Premier Poincaré utterly rejected the German reparations proposals. Afterwards, following an agreement among the Allies, he, as President of the Council of Ambassadors, sent to the German Chargé d'Affaires at Paris a formal announcement that the Military Control Commission would resume operations in Germany immediately. He made it clear that the responsibility for the safety of the Allied officers in the discharge of their duty would rest with the German Government. He dwelt on this point because Germany, after the occupation of the Ruhr, had rebelled against the Control Commission, refusing the French and Belgian members of the commission any rights of control. The Allies had already protested in March against this attitude of Germany, and now the French Premier's note stops the discussion and hints at measures to be taken so that the commission can carry out its duties without hindrance. The *New York Times* puts pithily Premier Poincaré's attitude: "No discussion without German surrender."

The Allies are busy in an exchange of opinions. Detailed criticism of the worth of the German proposals, prepared by experts at the Quai d'Orsay, has been for-

warded to the Belgium Government. England also has been informed through the usual diplomatic channels, of Poincaré's viewpoint. The latter seems insistent that no separate reply be made to Germany, but is ready to consider a joint one, conditioned always on the cessation of the Ruhr resistance. In that joint reply France feels that she must have England with her. The British cabinet thus finds itself in a difficult position. Before Great Britain could enter upon a discussion of the actual financial guarantees proposed by Germany, the British attitude of neutrality in regard to the Ruhr, would have to be altered. Much depends on the kind of understanding the British Government can reach with France on this question of Ruhr occupation. The London press for the most part, sees in the German note a serious effort to solve the Reparations question, and deems it worthy of careful consideration. Premier Mussolini speaking before the Senate referred to the latest German note. He did not enter into details but indicated a position of aversion to the French in the Ruhr. He maintained, however, that the invasion of the German soil had driven the whole reparations question acutely home to everyone, and that a speedy solution must be found.

It is increasingly evident that France herself considers the question of the Ruhr to be of vital importance. As an immediate result of communications with Belgium and England, there comes from Lord Curzon an invitation to the French, Belgian and Italian ambassadors to a conference, in which it is hoped that this very problem of the Ruhr, the British attitude toward French occupation, and the passive resistance of the Germans, may be settled. At first sight, this is promising. But, as Paris became aware that the designated Chancellor of the British Exchequer, Mr. McKenna, had proposed a new reparations plan, which seems to have the approval of the British Government, French hopes changed to mistrust. In the matter of seeking a way out of the reparations tangle, France is frankly unwilling that the leadership be Great Britain's. It is felt that Belgium, France and Italy are at one on the importance of the question of the passive resistance in the Ruhr. The French look anxiously in the direction of Great Britain, and want this question settled first of all. Lord Curzon has not given a direct reply to this direct challenge, but French opinion has it that Great Britain stands ready to render her moral support, at least, to the other Allies, to induce Germany to give up all passive resistance, though it is understood that Great Britain will refrain from extending official approbation to the French occupation itself. When Great Britain comes firmly forward to demand that German resistance cease, only then will France admit that the latest German note affords any possibility of discussion; and all Great Britain's invitations to discuss the note in common before resistance has been stopped, France stubbornly rejects. Further cleavage of the Allies is possible, and in the light of present circumstances, probable.

Our Crowded Colleges

THOMAS A. BECKER, S.J.

A DEMOCRACY, according to Aristotle, should be a small State. This view can be maintained in spite of the axiom: "difference in quantity makes no difference in kind." The man and the child are both human beings, it is true, but no one would call a man a big child, unless ironically. A college may be large or small, but whatever its size we conceive it to be a school of undergraduate instruction preparing its students for the degree of bachelor of arts. If growth in bulk induces a change in aim and method so marked, that lectures supplant teaching and research dwarfs culture, then the college changes its character and becomes a university. Here and there one meets a questioner of Socratic inquisitiveness, who desires to know if many of our colleges are not betraying an ambition to be small universities, sturdy infants that throttle the serpent of tradition, babes with an utterance that is lusty if not articulate. It is suggested that halls unduly thronged witness an essential change in the program of studies. The harmonious development and training of imagination, memory, mind, and character, in other words, education rightly understood is difficult, if not impossible, where pupils are many and teachers are few.

Candidates for a college degree are certainly multiplying. The enrolment in freshman classes is greater than the total registration of a few years ago. Months before the beginning of the scholastic year the newspapers announce that this or that college has closed its class lists—it being impossible to close the doors. And this apparent zeal for learning is widespread. Catholic and non-Catholic schools alike regretfully turn applicants for admission away. Some observers look skeptically on the enthusiasm of many of Minerva's votaries. Is the motive, after all, eagerness for knowledge and love of wisdom, or merely a craving for the prestige that a diploma is supposed to bring? Multitude and excellence are not identical. When he was "discoursing in America," Matthew Arnold flicked us on the raw by his strictures on our worship of numbers. Not many months since a prominent educator declared that a college education is for a few. His words proved to be a challenge to controversy, which was not wholly unprofitable—at least to the public prints. More than one New England college, we believe, has fixed 500 students as the maximum number.

It is hazardous to generalize, even in science. A variable may be dealt with in mathematics, but such protean elements as minds and wills—human character,

in short, may discredit the keenest observer and wreck the reputation of the most wary of prophets. A college should turn out a man rather than a scholar—much less a pitcher, if we may adapt a hint of Eugene Field. Character is a better product than learning. Many a "bright boy" has emitted a feeble lustre in the world's glare later on. The bough that grew full straight in the classroom proved only driftwood in the shifting currents of life. On the other hand the backward lad on whom teacher and examiner bent frowning brows, whose acquaintance with the Muses never ripened into friendship, not infrequently wins solid if not brilliant success not in business merely but in science and letters. Teachers can tell us how with misgiving they allowed pupils to pass, who in after life were an honor to college, to country, and to the Church. Some of us who have spent weary years trudging in the scholastic tread-mill will recall that youths, whose themes we held up to execration, became successful journalists, and the jewel we had not skill or discernment enough to unearth now "flames in the forehead of the morning sky."

Still, while making due allowance for our erring judgment, it remains true that a college is not for all. Professor Grandgent with genial satire has derided one of our pet delusions. In showing how absurd is the assumption that the academic degree is an American birthright, he humorously suggests that it be conferred on the child in the cradle. Some aspire to the learned professions and therefore with Argonautic ardor essay the quest of the sheepskin—or is it parchment now? Again, failure in the classroom is regarded wrongly as a proof of general incompetence. It is well to remember that in the supernatural and the natural order God bestows His gifts and talents as He chooses. Some seem to think, with that acute philosopher Dogberry, that to write and read comes by nature; and bettering the instruction they infer that intelligence is a product of their own industry. Human society would be intolerable if made up entirely of brilliant folk. Who would be left to admire, if all were admirable? To tell a man that he lacks aptitude for literary or scientific pursuits, is not to disparage his worth. The Puritan poet was right in bidding us to expect our meed in heaven. Only a false philosophy of life or a mistaken idea of success forgets or scorns the truth, that it is God who "pronounces lastly on each deed."

But what is to be done with deserving applicants? Are they to be cheated of an education which they could use to advantage? If they cannot be admitted without over-

crowding, without failing, in consequence, to do justice to them and other students and the community, then unquestionably they should be excluded. The injustice would lie rather in professing to give them what the college is unable to give. Doubtless it is sad to think that fine ability must remain uncultivated. Such waste is part of the tragic fact that confronts us not only in the natural and intellectual world, but in the world of grace as well. It is appalling to reflect that the ordinary means of salvation are beyond the reach of many, and that there are millions to whom the Gospel has never been preached. Our composure remains quite unruffled in face of the fact that whole races are strangers to the advantages of civilization, or that denizens of our own cities are naked and hungry. It is less harrowing surely to know that some must knock in vain at the door of the temple of knowledge and live unblessed by the boon of culture.

A college, then, is not constrained to admit every applicant. It has however the imperative duty of caring for its students, of not assuming burdens beyond its strength to bear. It is better to help some than to harm all. To teach science is impossible without laboratories and equipment. To teach languages and literature is impossible without teachers numerous and skilled enough to give proper instruction. Lofty purpose and strenuous endeavor can hardly justify a student-body overcrowded and

a staff undermanned. In behalf of Catholic colleges might be urged the specious plea that they afford spiritual advantages which young people must forgo elsewhere. It might be argued that religious instructors should debar none from their ministry. Now without doubt it is better to impart religious than profane knowledge. To mold Catholic character is a nobler and more important task than to train scholars. But that is not the point at issue. A college should do what it professes to do. We must sell pure and entire the wares we advertise. An academic degree is not a sodality diploma. The dignity, the necessity even, of teaching evidences of religion does not warrant inadequate or inferior instruction in secular branches.

But while principles are often clear, practise is not infrequently a thorny matter. A theorist can dismiss with a platitude the problems that grievously harass a college executive. Destructive criticism is always easier than creative effort. Only a cynic or a pessimist would decry the good that has been done by our smaller colleges in the past. Surely it is not illusory to look forward hopefully to a day not far distant when dependence on tuition fees and a large enrolment will be less sorely felt, when an increased teaching personnel will free itself of the burden of too many subjects and too many pupils, when the high ideals of all sincere educators will mock them no longer but be realized in fulness and truth.

Evolution of a Biblical Discovery

W. H. McCLELLAN, S.J.

WHEN the daily press some weeks ago exploded with the Rev. E. S. Buchanan's favorite obsession, the discovery of a palimpsest, the public at large had no suspicion of its genesis. Four years earlier this myth had been quietly shelved by biblical scholars. They knew, to a man, what to think of such tales, but charity and courtesy prefer silence to exposure where good service has been rendered in the past, and where self-deception is more probable than fraud. Even at the present juncture, to impugn Mr. Buchanan's honesty is happily as unnecessary as it would be unwelcome to the writer of these lines. Prejudice is not always conscious, nor misrepresentation intentional.

In any case, this war-time fantasy might have slept in the same grave with a vanished prestige, but for its present untimely resurrection. Whoever caused it to be foisted afresh on the American public was scarcely its author's friend. It received its quietus at the hands of a writer in the *New York Herald* of May 21, and the verdict there announced has since been endorsed by other judges not less competent and impartial. But in the mean time the championship of the myth by another prominent

daily had done serious mischief which can never be fully repaired. Reckless expressions of partisan and whimsical notions had been broadcasted in the name of expert scholarship, and their effect is a sense of perplexity and painful doubt in many a mind where not the least uncertainty need ever have existed. Incidentally, if any man suspects that "the Church has failed," let him sagely observe the permanent market-value of "discoveries" such as these. A patent failure is not attacked, but ignored.

We were informed that Mr. Buchanan, a noted expert in Latin Biblical manuscripts, had made a most important discovery. A medieval Spanish missal, containing, like all missals, long passages from a Latin version of the Bible, was the field explored. It had turned out to be a "palimpsest," that is, a document from whose costly sheets an earlier writing had been expunged so as to reclaim them for other use. Long passages from the effaced underscript were now given us in English, and a singular message was theirs. Rarely they told the familiar story of our current Gospels; more frequently they spoke a language all their own. The Our Father appeared in a

tenuous parody which read like the devout aspirations of a Christian Scientist. St. John's account of the trial before Pilate suggested a series of progressive themes from a Hebrew primer. Every here and there the phrases, "Father of spirits," "Saviour of the spirits of men," "Holy spirit," "evil spirits" appeared in all conceivable permutations. If this were the original record of Christ's revelation, it would seem that St. John should never have said: "The Word was made flesh."

Mr. Buchanan's discovery was promptly interpreted. All Christendom for fifteen centuries had been imposed upon by the See of Rome. The original and genuine text of the Gospel had been gradually destroyed and so carefully replaced everywhere by the Vulgate of St. Jerome, which in turn was based on systematically corrupted Greek manuscripts. But here, in an ancient Spanish document, large portions of the lost original had at last been restored. The pure Gospel, at least in great part, was ours at last.

The reasons advanced for this conclusion were a trifle mystifying. They were simply two: the wide variations of this version from our familiar Gospel text, and the allegation that two or three other ancient Latin versions agreed with this one in a very few passages. Little as these arguments carried conviction, still less did they serve to answer some pertinent questions. Who besides Mr. Buchanan had ever seen the original of his alleged translations? How came the scribes of the Tarragona cathedral in the thirteenth century to have no better material for a new missal than the pages of an old manuscript? Upon how much of each letter does a writer bear so heavily as to leave the mark of his pen behind? How have lengthy continuous passages been deciphered where scarcely one letter was completely clear? And, supposing all these questions solved, what has the result to do with the Gospel?

The episode places Mr. Buchanan in interesting company. The assumption of a corrupted Gospel evidently serves various ends. The rationalist invokes it for license to reject every witness to the supernatural as a pious fiction. Mr. Buchanan, a clergyman of the Church of England, who does not happen to object to the supernatural, has a different axe to grind. However, his textual discovery and the reasons for his estimate of it have had a progressive history, already known to biblical students on both sides of the Atlantic. And thereby hangs a tale that was not given to the New York dailies.

As early as 1915, and after his reputation as a reader of Latin manuscripts had been justly established, Mr. Buchanan began in the columns of *Bibliotheca Sacra* the historical speculations which finally ruined his credit as a biblical critic. In the issue of October, 1915, he produced a number of curious passages from an old Spanish commentary, unpublished and almost unknown. To appeal to this monstrosity as a textual source was an idiosyncrasy in itself. Armed, however, with its singular variations, Mr. Buchanan launched his theory that the received

text of the Gospels had early been tampered with in the interests of the Roman See. The original text must be reconstructed from early Latin versions, and preferably from those of Spanish or Irish origin, as having been more remote from Rome and longer free from its influence.

With his bridges thus burnt behind him, he made his first advance in the issue of July, 1916, where he introduced his readers to the Huntington missal. No one else appears to have thought it worth notice as a biblical source, though its text is not difficult to read. Mr. Buchanan produced twelve extracts exhibiting variations from the Vulgate. In the next issue, October, 1916, an editorial note embodied seven more of his extracts from the same source. This passage will merit further attention. But in both these articles, be it noted, the extracts are supposed to be derived from the surface text of the document as it stands. There is no word of an older undscript as the source of any of these nineteen citations.

In the same quarterly for January, 1917, Mr. Buchanan finally gives full swing to his condemnation of Roman chicanery and to the value of the Huntington missal as a means of detecting it. Some of his statements were promptly challenged in this and in the following issue, and evoked replies rather contemptuous than convincing. Even in this article, however, he says nothing about a palimpsest.

By 1919 the "palimpsest" had been formally announced. Two Latin pamphlets published in New York in that year presented Mr. Buchanan's versions of St. Luke and St. John as attributed to "Codex rescriptus Tarragonensis," i. e. "the Tarragona palimpsest." More interesting is his little book "An Unique Gospel Text," published late in 1919 or early in 1920. This presents thirty-one selections from the alleged source, with a Latin text in archaic spelling and English translations, and representing all four of the Gospels. In this booklet appear most of the passages which have recently been given to the daily papers.

Now, the discovery of a genuine biblical palimpsest of great antiquity, even though it cover but a few verses, is an event of the highest importance to textual critics. Yet Mr. Buchanan's announcement was received with almost complete silence. The writer searched three reference libraries in vain for these pamphlets, and when found in a fourth, they proved to be gifts from their author.

The most illuminating is "An Unique Gospel Text." It is as frank a piece of sectarian propaganda as ever was penned. Yet it has an objective value in the present history. Among its thirty-one selections there are two (St. Matt. xiii 36-43 and xvi 13-20) which had already appeared almost verbatim in *Bibliotheca Sacra* of October, 1916 (page 635). True, in 1919, when they came from a "palimpsest," they had taken on a few additional words giving the various "spirits" a little more play. Substantially, however, they were as they had been in 1916. One

of them is supposed to eliminate future punishment, and the other the primacy of St. Peter—conclusive evidence that they were never conformed to the doctrines of Rome, and are therefore primitive and pure. For, of course, they are on the wrong side to be the work of unorthodoxy.

Now, are these two pairs of extracts from the same source, or not? If they are not, then one is from the surface text of the Huntington manuscript, and the other from a palimpsest beneath it, since this is all that can possibly be gathered from Mr. Buchanan's statements at the two different dates mentioned. In this case, the Spanish writer of the middle ages must have possessed more leisure and energy than intelligence. For he expunged an ancient text from hundreds of pages in order to replace it with another version so closely similar that Mr. Buchanan can appeal with indifference to either in support of his idea.

Suppose the alternative, then: the extracts of 1916 and of 1919 are identical. Then, if Mr. Buchanan knew in 1919 that these two extracts were from a palimpsest original, he knew it in 1916 when he first deciphered and published them. He also knew that fifteen verses of St. Matthew from a genuine palimpsest constituted a discovery of the first importance. Yet even as late as January, 1917, he had not announced the discovery.

The chances are that the physical stress sufficient to produce such an illusion had not yet reached its maturity. But in 1919 Mr. Buchanan's "Foreword" to "An Unique Gospel Text" makes the following pathetic disclosure:

It would seem that this clear revelation has been suppressed and hidden from a world deeply in need of it, by men who have desired to make other men their slaves, at the suggestion of Satan, man's arch-enemy. One of the earnest expectations born of our present sufferings is that after this War both political and ecclesiastical autocracy will be a thing of the past.

These are not the words of a prudent and impartial editor of historical sources. The learned world saw this at once, and maintained a compassionate silence. Mr. Buchanan's promoters in this country had better have followed that example. By every rule of probability, the "Huntington Palimpsest" and its "original Gospel" have no existence except in a disordered imagination.

Evangelizing "Romanists"

FLOYD KEELER.

THROUGH a set of circumstances which, though interesting, it is not necessary to relate here, I came into the possession of a number of pamphlets sent out by an institution in California which makes a business of distributing Bibles and "evangelical" literature in Spanish-speaking lands. On several of them is the request, "Please Pass On." To whom could I better pass on this information than to the readers of AMERICA? They surely will be interested and may, I hope, be moved to take a hand in the matter.

Among the titles of these choice bits of printing are "Why Evangelize Romanists?"; "Romanism, the Curse of South America," and "Supposing Rome Came Into Power Again," with a big, red question mark adorning the centre of the title-page. Let us examine a few of these documents and see what they have to say. Twelve reasons are given why "Romanists" should be "evangelized," all of them giving either downright misrepresentations of Catholic teachings or a woful garbling of them. It would seem that this would be deemed sufficient as an indictment, but listen to this, said to be "An address given by the Rev. Charles Inwood, F. R. G. S., at Caxton Hall, London, England":

Romanism in South America has had an unrivaled opportunity for showing whether she can morally and spiritually uplift a people. For nearly five centuries she has had an absolutely free hand. More than that, she has had all along, in the main, the support of the State, and still more she herself has been the supreme political power in each Republic all over that great continent. There is no class of society in that continent which has not felt the touch of her influence and authority.

Mark well the statements of this opening paragraph, for this reverend gentleman, while he waxed eloquent over the Inquisition, clerical extortion, and a bishop who came to England "almost straight from a burning of Bibles in Northern Brazil," forgot these burning words and finally told his audience this news:

Let me tell something of the attitude of the Government in Bolivia. I heard it when I was there. Recently the Bolivian Government, which is, of course, composed of men who are nominally Roman Catholics, passed laws relating to monasteries. The first law was that the moment the number of monks in any monastery reaches the low number of, I think, eleven—either seven or eleven—that moment the monastery must be closed and the property revert to the Government. They also passed a second law, viz., that from the date of the passing of such second law no Bolivian may enter a monastery. You will easily see that if, when the number is reduced to eleven, the monastery is closed, and if the Government further prohibits men from becoming monks, it is only a question of a few years before every monastery in Bolivia will be closed.

This sounds like "an absolutely free hand," doesn't it? One needs a keen discernment to see the Church as "the supreme political power" in a republic where the destruction of monasteries and the sequestration of their property is being brought about under the guise of law. One might think the Church would rather fight this sort of "free hand." We are solemnly told that she needs the same thing in this country and that if she "came into power again," she would do various disagreeable things. These are proved by alleged quotations from Popes, Cardinals, Bishops, Catholic periodicals, and so forth. Many of them are about as sensible as the appended sample:

Religious worship is merely endured until the opposite can be carried into effect.—*Bishop O'Connor, U. S. A.*

When I first read these things my thoughts were of pity for men whose ignorance could be so profound, and I had intended to write this article urging a duty upon Catholics to inform them of the truth, but since I formu-

lated this plan I have been led to change my mind about the authors and so to alter my purpose in this writing. The thing which helped to bring about this change was the reading of an old volume of the *United States Catholic Magazine* for 1846. In the June issue appears a review of a book entitled "Sketches of Residence and Travel in Brazil," written by one Daniel P. Kidder, who had recently been engaged in carrying on exactly the same work as that carried on by those who issue the tracts I have received. This Mr. Kidder, though he felt obliged to maintain the need for these things was, it seems, inclined to be fair-minded and truthful, and so was forced to admit that he had met persons who had Bibles (good Catholic ones at that) in their possession, and who seemed to think it nothing strange. He tells us too that "cards, exhibiting extracts of Scripture, were used in teaching the children to read" in the schools of the city of Sao Paulo, and that at a college in Rio Janeiro, "the director opened the exercises of the day by standing up and reading from the Bible five verses of the eighteenth chapter of Matthew." He also makes the statement that "the Bible has never been proscribed in Brazil" and tells of instances where Scripture distribution was furthered by Catholic priests in that country, from many of whom he is gentleman enough to acknowledge the receipt of hospitality which "was just what the stranger in a strange land would desire." All this was, remember, during our war with Mexico, more than seventy-five years ago. Conditions can hardly be worse now than they were then.

The same article gives us further illumination on the subject of "Bible burning" too, to which reference is frequently made in the pamphlets, in fact what started me on this inquiry was one concerning the alleged burning of Bibles in Yucatan where, it is claimed that the burned Bibles were "not what some Romanists would call a perverted version" but were some sent from Rome, "prefaced by a letter from the Archbishop of Chile." It seems that some time before 1845 just such a version as this described was circulated in South America. It had a Catholic title page, declaring it to be a reprint of an old Catholic Spanish version; it had a letter of episcopal recommendation, *imprimatur* and all, but the inside was a Protestant version and the title was there merely as a means of deceiving the uninformed. Probably it was such a forgery, such an attempt to palm off on his people a mutilated and perverted book as the Word of God which was frustrated by the vigilance of the Bishop of Merida.

These facts lead inevitably to the conclusion that since three-quarters of a century ago the same sort of work was being carried on, the same charges made, the same refutation of them clearly presented, it is impossible for us to believe these Bible distributors of today to be simply misguided but sincere men who believe they are conferring "the real Gospel of Jesus Christ" to a people groaning under the burden of "a baptized paganism." They can and must and do know better. One is forced to feel

that they are impostors and that they know they are impostors, though their dupes who support them are in many cases earnestly sincere.

What then is there to do about it? Seventy-five years' reiteration of the truth has had no effect upon them, and it is not likely that anything we can say or do will cause them to be converted from the error of their ways. To try to do anything for them then would seem, humanly speaking, futile. But can we look calmly on while they continue to pervert our neighbors? Not all South Americans are Catholics. The Church has her enemies in many of the countries, and powerful ones they are. The Faithful are not everywhere up to our modern standards in education, many of them are simple-minded Indians, but little in advance of the plane on which their forefathers of three centuries ago stood. It is among these that these proselytisers go with their poisoned viands, seldom making a sincere Protestant, but not infrequently drawing folk away from the Catholic Church to join the ranks of atheism and infidelity.

The Latin-American Bishops are, for the most part, most anxious that North American Catholics shall render what assistance they can. In one country the Archbishop of the capital city was glad to offer every assistance to North American Sisters in establishing a select school for young ladies there. In another the Archbishop sent an appealing request for help, men, money, aid of any kind that would elevate his flock. I know of this one and of just what it meant for I was asked by one of our organizations which promised him assistance, to be the agent in carrying out this delicate mission. I had gone so far as to make inquiries concerning steamship sailings when the whole matter was unaccountably dropped and the Archbishop is still without aid from his fellow-religionists in the United States, while Protestants are filling his land, and doing the very things he wished us to enable him to do.

Latin-America does not forget that "Yankee talk" is cheap. Politically they have had some instances of where our talk did not at all agree with our deeds. But Latin-America wishes to be our friend and Latin-American Catholics have a right to expect that the Catholics of the United States will be the first to show that friendship for which they long. If South America needs Bibles and tracts, why not Catholic ones, sent by us? If South America needs better schools, why should not our Catholics be the ones to assist in establishing them? If there are places in South America which need missionaries, why should not our people be the ones who will supply them, instead of leaving this to those who hate the very name of our religion and of the religion which has given to Latin-America all the civilization she possesses and which has brought forth the first-fruits of heroic sanctity in the Western world. Are we content with a sympathy consisting in passing resolutions of friendship or are we going to show forth our charity in deeds of love?

Religion and Psychotherapeutics

CHARLES BRUEHL, D.D.

II

TO effect a complete and harmonious restoration of the disturbed normal condition of any being, the treatment and cure must be in perfect accord with its entire nature and take into account all its exigencies. Unless this rule is duly observed, health, at best only apparent, temporary and precarious, is obtained at the sacrifice of some useful quality and perhaps purchased at the price of higher values. Accordingly, the physician who undertakes to cure human ills must be careful that the remedy he prescribes does not unfavorably effect the higher reaches of man's nature. This is especially true with regard to the treatment of psychic disturbances where the remedy does not consist in the application of some specific, but in a body of systematic practises and long drawn out processes that are meant to influence the mind and to reshape mental and emotional attitudes. Naturally, where such measures are used, contacts between the science of healing and other departments of knowledge that bear upon the ethical and spiritual side of man are inevitable. There is, therefore, of necessity also a spiritual and religious approach to the subject of therapeutics; to neglect this phase is to get a distorted view of the whole matter and to expose oneself to the danger of injuring these finer and nobler factors of man's being.

For that reason, it is very deplorable that the general orientation of modern psychotherapeutics is mostly towards materialism. Mental aberrations are usually explained on a frankly materialistic basis. Man is looked upon by psychologists and neurologists merely as a bundle of instincts; his soul is regarded as the playground of unconscious forces and uncontrollable impulses and he himself is the toy and sport of numerous illusions. This outlook upon life and the nature of man cannot but unfavorably influence the methods employed. As a matter of fact, the therapeutic practises indulged in by some neurologists not only utterly ignore the workings of grace and the efficacy of the free will, but deliberately exclude spiritual influences and at times actually come into conflict with the dictates of the moral law. Therapeutic measures, based on such inadequate and radically false views, cannot really benefit man as a whole and must prove injurious to that part of his self which lifts him above the material creation.

The warning, therefore, that any one who requires psychotherapeutic treatment should exercise great prudence and caution in selecting a physician to whom he will entrust himself is certainly not out of place, especially since with this branch of the art of healing as with the treatment of venereal disease, much fraud and charlatanism have always been connected. Present day psychotherapeutics has not yet been able to shake itself free from

all false pretense, cheap trickery and imposing mystification. Much clings to it that is untried and illegitimate even from a medical point of view. Hence, none but a man of established reputation and proved conscientiousness should be consulted in case of mental troubles. The honorable members of the profession will be the first to admit this and to protest against improper and dangerous practises by which the patient may come to grief and suffer moral harm. Thus a strong movement against certain glaring abuses of the Freudian method has arisen in the medical profession itself.

Wherever psychotherapeutic treatment becomes necessary, it is eminently desirable that the specialist to whom the cure is confided be in sympathy with, or at least not hostile to, the religious views of the patient. Open antagonism will either frustrate the results of the treatment or inflict permanent harm on the patient in a religious way, a fatal dilemma from which we must try to escape. The psychological reason for this contention is the following: Psychotherapeutic treatment demands the greatest intimacy between the physician and the patient. It calls for very delicate disclosures and sometimes for an unbarring of the innermost self. Such relations of intimacy arise more spontaneously where there is some common intellectual ground between the two, where they share a common world view and are at one with respect to the fundamental problems of life. In that case mental rapport can more readily and more completely be established, a propitious circumstance which in its turn will react beneficially upon the whole treatment and accelerate the ultimate recovery. Where this harmony of views, which is the first requisite of complete confidence, does not already exist, the physician will be tempted to bring it about by subtly winning over the unfortunate patient to his own way of thinking. This is a matter that deserves serious thought.

Without implying in the least any disparagement of the profession, it cannot be overemphasized that the personal intimacy and the extremely confidential nature of the interviews involved in psychotherapeutic treatment require appropriate safeguards to avert moral danger and the possibility of abuse. Such guarantees the Church applies in the case of confession; they should not be absent in a medical treatment that probes the soul and unveils the past far more relentlessly than any confessor would attempt to do. The nerve specialist has no right to resent precautions of this type, for they are insisted on also for the protection of his own honor and good name. Of course these precautionary measures are chiefly for the sake of the patients; they also have a therapeutic value, since they

inspire the patient with a security which again makes for success in the treatment. Religion tells us that we must not expose ourselves to danger without grave necessity; it, therefore, demands that psychotherapeutic treatment be surrounded by such safety devices that eliminate danger as much as possible.

Most psychic disorders are accompanied by fear, anxiety and depression. These baleful affective states that tend to lower vitality can effectively be counteracted by opposite religious emotions that will raise the general tone of feeling and buoy up the crushed spirit. Admittedly, religious emotion is the deepest and most powerful of all. It will consequently be able to overcome, if rightly directed, even acute cases of mental depression. At all events, religious ideas have a stimulating effect on the mind and quicken it into new activity. The curative value of religion is due to the fact that it produces a cheerful and joyous attitude of mind and that it strengthens the mind against the lower impulses and instincts. Not without excellent reason, has Kant called religion the universal remedy, because it prepares the way for other remedies and removes psychical obstacles.

In this connection, we would particularly stress the therapeutic value of prayer. Prayer is a powerful agency. When a man begins to pray, hope is reborn in him, and hope is essential in every treatment. A nervous patient will benefit by nothing more than by prayer which will pour into his overclouded soul floods of light and kindle in his burdened heart a new confidence. Thoughtful psychiatrists have always realized and been willing to acknowledge the importance of prayer in rebuilding the mind. A man who is anxious to do his duty by his patient and who is sincerely and honestly concerned about his welfare will not reject such a promising means. We quote the following instructive passage from the "Report of the British Medical Association," 1906:

As an alienist and one whose life has been concerned with the suffering of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits and all of the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Such a habit does more to calm the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me.

From this we can easily gage the criminal folly of the neurologist who deliberately excludes the use of this helpful agency or who goes a step further and tries to make it ridiculous in the eyes of his patient.

The nervous patient lacks will power and energy. Few motives are able to elicit from him whole-hearted responses. Where nothing else avails a religious motive frequently proves effective. No motives are as efficacious as religious motives; their stirring appeal rarely fails. By the aid of religious motives, the patient may be roused out of his indifference and prevailed upon to practise self-discipline. Besides, whatever other suggestions may be made to the patient, their power will be reinforced if they

are coupled with religious ideas. The rebirth of the will in the diseased patient can best be accomplished under the auspices of religion.

Emotions gone astray and thus upsetting the mental equilibrium can be attached to religious objects and in this manner be harmoniously reintegrated with the mental life. Lower loves will be absorbed and purified in the higher attachments for which religion provides the appropriate objects. Religion likewise affords numerous and unparalleled opportunities for sublimation. Sublimation, that is, the directing of baser cravings to sublimer ends, has always been practised by the masters of the spiritual life. In this respect, they have, beyond the slightest doubt, anticipated by centuries the latest results of psychoanalytic research. Religion does not suppress emotion; it has a legitimate object for every passion and emotion and provides sufficient scope for their exercise, thus preventing their misapplication or reapplying them properly when they have been miscredited. Under the hand of religion, the normal functioning of the emotional life can be restored.

From the preceding it may be gleaned that religion creates a general mental atmosphere that is very conducive to a happy issue of psychotherapeutic efforts. It provides those factors which make for success; sympathy, mental stimulation, encouragement, invigoration of the will, concentration and self-discipline. It satisfies the deepest craving of the patient's soul for sympathetic companionship and neighborly help, because it makes God the Great Companion and the universe friendly and homelike. The religious man is conscious that a strong hand is grasping him and steadying his faltering footsteps. Thus it is from religion that invigorating and healing waters pour into the distracted soul and assuage its sufferings.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Science and Religion

To the Editor of AMERICA:

The recent attacks on Darwinism and atheistic evolution have called forth a number of statements from scientific men, some of them not concealing their chagrin and affecting an unwarranted boldness, going so far as to claim that evolution is not a theory but a fact. Professor F. L. Pickett, State College of Washington, published a fair and dignified statement in *Science*, September 15, 1922. He says in part:

The grievance, from the viewpoint of the churchmen, has been increased and in some cases made unbearable by the type of biological teaching found in many high schools. Among the first things impressed upon the college freshmen in natural science courses is the infallibility of the theory of evolution. We have met with senior and graduate students in college and university departments of biology, in whose minds the theoretical phases of evolution completely overshadow the basic facts, whose conception of Darwinism is included in the descent of man from the monkey. Churchmen are not to be blamed for objecting to the promulgation of such ideas. Any right-minded man should strenuously oppose such a program, and scientists ought to blush for shame at such a crude presentation of the story of organic development.

After all is said the theory of evolution is but a theory. Certainly a theory of evolution suffers violence at the hands of any one who presents it as anything other than a theory. The idea of orderly development, which is all the term evolution may rightly include, will very, very rarely arouse antagonism or even doubt. Danger comes with the presentation and insistence upon the claims of some particular type of evolution. . . . There is no fundamental basis for conflict between enlightened and sincere churchmen and true scientists.

It might be expected that this reasonable and impartial presentation of Professor Pickett would appeal to all American teachers. But there came at once from Princeton a voice of contradiction. J. Howard Brown, in *Science* for October 20, 1922, did not agree with Professor Pickett that the opposition is to theories of evolution but to the doctrine of evolution in any form whatever. Mr. Brown claims that science holds the key to the situation.

The key is evolution itself, the evolutionary interpretation of history, especially the religious and literary history of the Hebrew people. . . . He [the biologist] has to offer a new interpretation of life, a new basis of ethics, which is opposed to tradition. The biologist must have something of the spirit of a missionary and if necessary that of a martyr.

It appears clear from this exhortation of Professor Brown that to him the problem of evolution is not an impartial and merely scientific investigation but a matter of agitation. May heaven protect us against these agitators who, posing as scientists, are foisting upon the people and especially upon the growing nation a de-Christianized interpretation of history and a new, *i. e.*, a godless basis of ethics.

Prairie du Chien, Wis.

F. H.

Our Fraternal Organizations and Women's Colleges

To the Editor of AMERICA:

For several years now, the matter of the award of scholarships to our Catholic colleges has been a topic of discussion, in Catholic women's colleges particularly, and the question so often propounded has never been satisfactorily answered. Perhaps some of AMERICA readers may be able to enlighten us on the subject at issue, and explain what needs explanation sorely. How is it that when the Knights of Columbus, for example, to mention only one of the great fraternal organizations that have done so much good along the line of scholarship-foundations to Catholic men's colleges, have never, to our knowledge, been credited with similar awards to our numerous colleges for women? We have endeavored to find a record of at least one such scholarship to a Catholic women's college—and the number of these institutions for higher education is now large enough to command attention—but without results.

Is it not only fair, but even a matter of justice, that our Catholic girls should be enabled to attain the highest culture as well as their brothers? The women of today will be the mothers of tomorrow. Is it right to limit the preparation for the momentous work of tomorrow in the field of higher education, to men only? Many of our brightest and most promising young women have not the means to obtain a college education, and if the organizations mentioned would divide their patronage between the colleges for men and those for women, the great work which looms so large on the horizon of the future of our country would be materially furthered, and furthered to the advantage of the young men themselves, for in providing educated mothers, the Church will have done much toward preserving the faith, extending the benefits of education, and spreading the good odor of Jesus Christ.

Some years ago, New Jersey did something toward attempting to gain a hearing in this matter from the Knights of Columbus, and the late State Deputy, Charles J. Barrett, was to have brought the question before the convention scheduled to meet in Jersey City. On the very day arranged for the convention, and almost

at the hour in which Mr. Barrett was to have introduced the motion in favor of extending the award of scholarships to a Catholic women's college in the State, death summoned the heroic leader of the Knights, and the matter has not been brought up since. In the interests of the great good which might accrue through the extension of the work of the fraternal orders by founding scholarships in our Catholic women's colleges, we make this plea for the cause, and ask for a hearing through the columns of that exponent of all worthy causes, AMERICA.

We advocate the award of such scholarships in favor of the daughters of the members of the respective fraternal orders, limiting the gift to the State Chapter offering the prize, or, in case of a national award, giving the organization the privilege of mentioning to what college or colleges they wish the scholarships to be assigned. It matters not what Catholic women's college be made the beneficiary, but it might appeal to the members more intimately, perhaps, to have the scholarship foundation limited to a college within the territorial district of the council or the State Chapter offering the prize. In any case, may we not ask for a consideration of the question before the school year opens in the Fall, and bring to the attention of the organizations that have already done so much good for God and country the possibilities of materially enlarging their sphere of usefulness by establishing the worthy precedent of founding scholarships in our Catholic women's colleges?

New York.

M. A.

Possible Coal and Oil Shortage

To the Editor of AMERICA:

That the citizens of these United States are awakening to the political and economic crises which confront the nation the following abridged news item entitled: "Warns Public of Coal Crisis," from a Boston paper of May 5, is welcome and convincing proof:

Initial steps were taken by the joint legislative coal investigating committee, to prepare the public for a possible anthracite shortage next winter. The committee opened headquarters and issued a statement asking the assistance of the general public in forestalling the effects of the possible shortage. The committee points out the practical assurance of another strike in the hard coal fields after August 31 and . . . that its investigations will cover every phase of the coal question, one of its most important duties being to decide if the time is ripe "for the adoption of such means as may be essential to treating the production and distribution of anthracite coal as a public utility." The statement concludes: "The committee earnestly solicits advice and suggestions from the public and the cooperation of the public in the task it is now undertaking and will shortly announce a date for its first public hearing."

Since the very existence of our nation is threatened owing to the manner of production of two of our vital commodities, oil and coal, resorted to in the past, it is to be hoped that other State legislatures will follow the example set by the Bay State. And lest any reader of AMERICA think this the exaggerated cry of an alarmist let him seek the facts for himself in the "Petroleum Resources of the World" by David White of the United States Geological Survey; also in the "Annual Report of the Minister of the Interior" for 1919, Franklin Lane. The latter document is issued as "Bulletin 9 of the United States Geological Survey." A penny postal will bring both pamphlets to the door.

The patriotic, statesmanlike vision and practical common sense of that great and good man Franklin Lane sensed the menace of the economic situation resulting from the depletion and exploitation of the nation's oil reserves, and his endeavor to rouse the American people through their legislators shortened his valuable life, a life which his country could ill afford to lose in this critical stage of national growth.

Perhaps the point of view of a self-confessed national and economic rival, as set forth in the following appraisal of our national resources, may help us to adjust our vision, the better to see ourselves as others see us. E. Mackay Edgar in *Sperling's Journal* for 1919 has this to say:

The time is coming, is indeed well in sight when the United States partly through recklessly improvident exploitation and partly through natural processes of exhaustion, will be nearing the end of some of the valuable stocks of raw materials, on which her industrial supremacy has been built. The size and magnitude of the American inheritance and the rapidity and wantonness with which it has been squandered are an almost incredible commentary on human folly. Just when Americans have become accustomed to use twenty times as much oil per head as is used in Great Britain, just when "oil is king" as it was said twenty years ago that steel was king, the United States finds her chief source of domestic supply beginning to dry up. Americans are scouring the world for new oil fields, only to find that British enterprise has been before them and that the control of the most promising properties is in British hands.

The British position is impregnable. All the known oil fields, all the likely or probable oil fields are in British hands or under British management or control or financed by British capital. We [the English] hold in our hands the secure control of the future of the world's oil supply, of a raw material indispensable to every manufacturing country, intimately bound up with the maritime power, and unobtainable outside of British influence. It will be within the limits of the [British] commanding position for us to hold up the entire world to ransom in the distribution and the price of this vital essential.

The foregoing needs no comment or elucidation. To repeat, let us hope that other State legislatures will act and act quickly, if they have not already done so. But the deliberations and surveys of fact-finding committees, legislative or other, will amount to naught unless backed up by a sane intelligent well-informed public opinion. Toward the creation of the latter each can do his share, but he must have facts, not opinions, if he wishes his statements to carry weight.

Right here it might be well to remark that the average citizen expects his representative, city, State or Federal, to do the impossible, forgetting that by the very operation of the State and Federal Constitutions, his powers are limited, which is as it should be. Since these men are human it is only natural that the indifference and the loose, shallow, destructive criticism of that portion of their constituency designated by Professor Hart of Harvard as "the stay-at-home vote," react on them disastrously, numbing if not wholly paralyzing wholesome constructive initiative.

Boston.

A. O'BRIEN.

"Acute Cases in Moral Medicine"

To the Editor of AMERICA:

Having had some part in the publication of Father Burke's "Acute Cases in Moral Medicine," I believed it would be better to let somebody else answer the unfavorable criticism of this book that appeared in the issue of AMERICA of March 10, 1923. But as nobody seems to take this task upon himself and at least some priests have been deterred by the remarks of your valuable magazine from buying and recommending the book, permit me to make a brief reply.

The reviewer raises three objections: (1) To use his own words, "some doctrine inculcated is at variance with that of many theologians; for instance, concerning Baptism of patients who are dying in a comatose condition." (2) "The language is suited rather to theological students, and assumes many points of which the average nurse lacks knowledge." (3) "At times the writer seems to slip a point or two in medicine."

As to the first objection I would say that since the doctrine of Father Burke is verbatim taken from Canon 752, §3, and from

a decision of the Sacred Office in 1898, it would be orthodox even if contrary to that of many theologians. But it is by no means at variance with that of any theologian that I know. Lehmkuhl, Noldin, Vermeersch, Sabetti-Barrett, speak in similar terms. At most one might object that Father Burke does not go into all the details the theologians quote to illustrate what might possibly be taken as an expression of the desire of Baptism. Lehmkuhl expresses serious doubts about several of those signs which other authors want to be taken as expressions of the intention or implicit desire of this Sacrament.

The author in writing "Acute Cases" has been very careful to test every statement he makes and to support it by authorities. We, who were requested to examine the work before the Rt. Rev. Bishop gave it to the official censor, saw not only the manuscript of what has now appeared in print, but references for every statement given by "chapter and verse." We realized that very much depended on a correct presentation of the true doctrine and did not rely on our own judgments and conclusions, but wanted to see the authorities. When several had submitted the work to a rigorous examination, it finally went to the official censor, who has taught theology for quite a number of years. It would, therefore, seem that all that may in reason be required has been done to secure orthodoxy.

If one bears in mind that the young ladies now attending the schools for nurses must all be graduates of high schools, and many have even attended college courses before taking up this study, that all their textbooks teem with technical expressions, that their instructors are university-trained persons, that they themselves have to take a course in Catholic ethics given by a priest who can explain the phraseology of the "school," it would seem that not too much is assumed. Nor will it do the young ladies any harm to become acquainted with the terminology of Catholic philosophy and theology as well as with that of medicine.

To the third objection one would seem justly to reply that the entire treatise was carefully gone over by the dean of the medical school of the Western Reserve University before it was sent to the Rt. Rev. Ordinary of the diocese of Cleveland, and declared to be correct. The publishers had it examined by a very prominent physician of New York City, who said that it was the best publication on those matters in the English language. May it, therefore, not be supposed that the reviewer amid the stress of his numerous occupations got a wrong impression and believed that the author "slipped a point or two in medicine," when in reality he simply did not use an expression or mode of presentation that the reviewer expected?

Any one who has to perform the rather disagreeable work of censoring when other duties crowd in on him, knows from experience that it is but too easy at times to be caught napping in this work, even as according to the Latin poet old Homer did not always succeed in keeping wide awake when composing his immortal works.

Father Burke's "Acute Cases in Moral Medicine" in the opinion of many is a valuable aid not only for nurses, but for priests in deciding what is permissible in those cases that perplex the confessor and theological adviser as well as the physician and nurse. The author has most painstakingly gathered and now offers for ready reference what until now we could find only by consulting medical as well as theological works and putting together a considerable number of principles collected from different parts of moral theology and the various treatises of the medical science.

Cleveland.

F. J. HAGGENEY, S.J.

[In justice to the reviewer for AMERICA, it should be remarked he did not insinuate that "Acute Cases" is unorthodox. For the rest, he, too, is a gynecologist who had ample time at his disposal. —Ed. AMERICA.]

AMERICA

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SATURDAY, JUNE 16, 1923

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The Harmless Twelve-Hour Day

IN some respects, the now famous Report of the United States Steel Corporation is an amusing document. The twelve-hour day, its authors insist, is not "an injury to the employes, mentally, morally, or physically." However, in spite of its perfectly harmless character, they would abolish it, if they could. In fact, although the workers themselves desire it, and the demand for its abolition has not come from them, they would still abolish it, if they might. Nothing but the most delicate consideration for the feelings of men who work in a hell of fire and gas for twelve hours a day restrains, it would appear, their mighty urge to abolish the harmless twelve-hour day.

True, the twelve-hour day keeps the production-cost from rising, on an average, fifteen per cent. For this reason, it should not be abolished, because, as is well known, without increased production there can be no return to normalcy. However, they would abolish it, if they might, in spite of its harmlessness to the worker; but, again, they will not abolish it unless the general public, including the farmers, agrees to make the abolition worth their while. The suspicion arises that the authors are trying to think one thing and say another. Notwithstanding this endeavor to drive the coach in two directions simultaneously, the Report makes it perfectly clear that the Corporation is not seriously considering the abolition of the harmless twelve-hour day.

It may be quite true that the purposes of the financiers

who direct the affairs of the Corporation are eminently humane, altruistic, and even religious. If so, it is to be regretted that this spirit of humanity was not allowed to shape the conclusions presented in the Report. The religion which begins with tears over the Holy Land to end with tears over the iniquities of wicked and fanatical agitators demanding an eight-hour day, is suspiciously like the religion whose professors the Saviour of mankind compared to dead men's tombs, outwardly fair, but inwardly filled with bones and rottenness. For true religion, as Leo XIII wrote in his labor Encyclical, "teaches that it is shameful and inhuman to treat men like chattels to make money by, or to look on them merely as so much muscle or physical power." The directors of the Steel Corporation may consider the twelve-hour day necessary at the present time, but if this be their attitude, it is incumbent upon the rest of the country to consider whether it can longer tolerate any industry which makes demands that are physically, and, in many cases, morally and socially ruinous. The welfare of the country is infinitely more dependent upon workmen who can live like human beings and who can fulfill the duties and enjoy the interests of human beings, than it is upon an increased production of steel.

The Downfall of the Oregon Law

IN his argument before the Supreme Court in the Nebraska case, Mr. Arthur F. Mullen repeatedly denied the right of any majority to force him to send his child to a public school. In his judgment, the right to control the education of the child belongs primarily to the parent. Mr. Mullen's argument simply applied to a specific case an excellent principle enunciated by Jefferson, and incorporated in the bill of rights of the Commonwealth of Kentucky. "Absolute and arbitrary power over the lives, liberty and property of free men exists nowhere in a republic," wrote Jefferson, "not even in the largest majority."

Although the Oregon school law was not brought directly under review, the Supreme Court seems disposed to agree with Jefferson and his interpreter. This legislation, as is well known, not only denies parental rights hitherto never questioned in this country, but also subjects parents to severe penalties should they refuse to entrust their children to schools which, if they are Catholics, they cannot in conscience approve. It is based on two principles, each of which is wholly false; the first, that the State has absolute control of education, and the second, that in this highly important matter parents have no rights which a majority is bound to respect.

Clearly, there is nothing in common between the men who wrote this iniquitous law and the great American who wrote the Declaration of Independence. But by declaring definitely that parents possess undoubted rights in the education of their own children with which the State cannot interfere, unless it can be plainly shown that the ex-

ercise of these rights is detrimental to the common good, the decision of the Supreme Court strikes a fatal blow at the Oregon and all similar school legislation. The "liberty" guaranteed under the Fourteenth Amendment means but little if it does not include the right of parents to choose a school which will prepare their children both for good citizenship in this world and for citizenship in the lasting Kingdom of God. It is often difficult to separate educational from religious liberty; and for Catholics in America, the two are intimately related.

It would now seem advisable for the friends of freedom in education to abandon their cutesy attitude of apology, and to begin a campaign for legislation which will forever bar "even the largest majority" from interference with their rights. In the bill of rights of the Commonwealth of Kentucky, it is wisely provided that no man shall ever "be compelled to send his child to any school to which he may be conscientiously opposed"; and this right is deemed so fundamental that "it is excepted out of the general powers of government and shall forever remain inviolate, and all laws contrary thereto, or contrary to this Constitution, shall be void." This proviso places parental rights beyond dispute or debate, since the legislature is deprived of all power with reference to them. Kentucky sets a good example. If the good citizens who hate Sovietism, Bolshevism and all other forms of tyranny will but bestir themselves, it may yet be possible to imitate Kentucky's example in other States.

The Law and the Theater

FOR the first time since Peter Minuit purchased the island for a parcel of beads and a bottle of strong waters, a New York jury has convicted the manager of a theater, and the actors who took part in an improper play. The chief defense of the accused was, as is customary, the Bible, Aeschylus and Shakespeare. But with his usual common sense, Judge McIntyre directed the jury to disregard the alleged parallels, and the jury astonished the city by bringing in a verdict of guilt.

Judge McIntyre contented himself with fining the manager and the chief actor, and dismissed the rest of the company under suspended sentence. While a certain amount of sympathy may be felt for the members of the company, who, probably, were forced to choose between participation in an immoral play and starvation, it may be regretted that the play's promoters were not made to feel the full force of the law in a jail sentence. The moral effect of a Broadway manager cracking rock, or indulging in whatever pastimes our best penitentiaries afford, would have been incalculable. For, as this review has pointed out again and again, there are some producers who can be restrained only by fear of the severest penalties. Commenting on the case before sentence was imposed, the *Billboard*, probably the most important of the trade-papers, remarked editorially, that if merely a fine were imposed, "it is a question whether the lesson will

prove salutary." "We are very much afraid," continued the editor, "that some of them will have to be imprisoned before the others will desist from attempts to make the easy and sure money to be had by rottering." This opinion, doubtless, is based upon an intimate knowledge of conditions prevailing in the profession. It is indeed most regrettable that the various actors' associations seem so little interested in the reform of the stage. Very few actors, it may be supposed, approve the dreadful creatures who commercialize vice, yet if any association in the profession has moved to expel these debasers of the stage, or even to check their excesses, the movement has been both secret and of small effect.

However, it is a matter for congratulation that a beginning has been made. The old belief that conviction was impossible, and it seemed a well-grounded belief, has been broken down. It is not probable that the convicted actors will again "take a chance," since a second conviction would certainly mean a jail-sentence, and the same may be said of the manager. The case which, contrary to general expectation, ended in a number of convictions, may bring into some managerial minds the light that "rottering" does not pay. If it does, the era of clean and wholesome plays may not be far off.

Baiting the Railroad Board

DEFYING the Federal Railroad Labor Board is the favorite amusement of the Pennsylvania Railroad. As the Board's decrees are merely advisory, the sport may be indulged in without fear of a fine or a commitment to jail. There is, however, a difference. When an association of workers refuses to obey, the country fairly rings with cries of horror. "Bolshevistic" is the mildest of the adjectives applied by the capitalistic press. But when a railroad rebels, we are assured that the directors have administered a well-deserved rebuke to officious governmental meddling.

The latest case of defiance arose from the Pennsylvania's refusal to deal with a union which bears up under the title of the Brotherhood of Railway and Steamship Clerks, Freight Handlers and Express and Station Employees. The Brotherhood claimed the right, in which it was sustained by the Labor Board, to vote for its own members as employe-representatives. This right the Pennsylvania denied, for it deals only with members of its own home-made unions. The Brotherhood appealed, and the Board again ruled against the Pennsylvania. Cited to appear, President Rea assured the Board that its advice was not desired, and would not be followed. In this instance, at least, the directors would adopt whatever policies seemed proper, independently of what the Board might decide. "Do you think," asked Chairman Hooper, "that you are promoting harmonious relations with your employes so to construe our decision as to deal with only 3,000 out of about 30,000 employes?" To this very pertinent question, counsel for the Pennsylvania replied:

We claim the legal right at any time, anywhere, regardless of the question of majority and minority representation, to negotiate with our own employees.

The Pennsylvania may yet get its pound of flesh. But it might be good business, even for the directors of a powerful railroad, to reflect upon what happened to one Shylock who insisted upon having what the letter of the law allowed. He got it, but it proved an unfortunate investment.

Legal Fictions

A NUMBER of foreign governments have protested against the decision of the Supreme Court which prohibits foreign vessels from bringing liquors, to be used at meals by foreign seamen, into American ports. The rulings of the Treasury Department issued on June 4 reinforce the decision. That is they seem to do this, but there is at least one method of both upholding the dignity of the Volstead law and of permitting the foreign custom to continue. It has been pointed out that even under the recent rulings, the health authorities of the port can declare these liquors to be part of the ship's medical stores. This done by a scratch of the pen, the liquors can then be issued to the crews at meals, as is required by the laws of several foreign countries.

This is a fiction of the law, but it may serve. But its implications are decidedly curious. Liquors, for instance, may not be used on Pier 59, North River, as a beverage at meals, and can be used as medicine only when pre-

scribed by a physician, and even then not in excess of one pint per ten days. But three inches south of Pier 59, the case changes marvelously. Even there alcoholic liquors may not be used as beverages, yet worthless as they may be to the physician on Pier 59, the southerly clime afforded by this move of three inches, imparts to these liquors a therapeutic value that is wonderful, provided that the land-dosage of one pint in ten days is increased to two pints in one day. In this climate the attenuated mixtures of the homeopaths are absolutely rejected. However precious they would be on Pier 59, three inches south they are useless. Thus by decision of the health officers of the port, both the conclusions of a whole school of medicine and the *coelum non animus* of Horace are completely reversed.

It once was said that truth was stranger than fiction. Today the adage needs repairing. "Law is stranger than fiction," or "the law is stranger than truth," may be suggested as new readings. To most of us it makes little difference whether we ever again quaff a tankard of ale, but it makes a great deal of difference whether or not we are to live under a law and a series of rulings which play fast and loose with common sense. The cornerstone of American polity is that we are governed by law, not by men. But now we appear to be entering the period in which we are governed not by law but by legal fictions. Under that misgovernment, even the most sacred rights are in daily peril.

Literature

"Darwinism and Catholic Thought"

II.

PROCEEDING in our criticism of Canon Dorlodot's book we find that the attempt to establish the third proposition, namely "the reasoned certitude . . . of a very advanced system of transformism," is weak. Even admitting the author's principles the conclusion is not established. The reasoning is loose and very vulnerable. In the fourth proposition efforts are made to meet objections against evolution derived from the notion of causality. There is evident confusion on the following points: essential and accidental differences, the concept of perfection, principal and instrumental causality as regards created activity, God as First Cause and as the sole principal cause.

Coming to the "First Conference" the author asserts that the Bible, rightly understood, does not exclude evolution. If this were proved, it would be of little consequence, as other Catholic scholars have long proclaimed the fact. But is the thesis proved? As a matter of fact Canon Dorlodot attempts to refute the Concordist theory only, i. e. the theory which would attempt a direct recon-

ciliation between geology and the account of the Six Days in Genesis. To many his refutation will appear adequate. But to make the refutation of Concordism equivalent to a demonstration of evolution, it must be shown that the Concordist interpretation is the only one capable of certainly excluding evolution on Scriptural grounds. In his first appeal to the Encyclical "Providentissimus Deus," the author well states the doctrines of inspiration and inerrancy and the distinction between inspiration of the writer and revelation of his material. The last-mentioned theme leads him to the question of the object of Divine revelation and the extent of that object. He bases his position on words of the Pope who is quoting Augustine (p. 10). Even granting for the sake of argumentation that the said words of the Encyclical do enunciate the "fundamental principle" of exegesis, what has the "essential nature" or the "inmost constitution" of any "visible object" to do with the evolution of this object from some other source? The "essential nature" of anything must be a matter of material and formal causality, whereas evolution is a question of efficient causality. Evolution may be excluded from the

content of what God intended to teach; but, if it is, the words of Leo XIII do not tell us so.

In his conclusion (p. 11) "and generally speaking we must reject *a priori* any interpretation which would make a text of Holy Writ a Divine instruction upon a subject belonging to the physical or natural sciences," the author seems to miss the recognized distinction between the principal or proper object and an indirect or concomitant object of Divine Revelation. Scripture manuals clearly make this distinction. Certainly, if God could inspire, and therefore vouch for, such details as the *obiter dicta*, He might with greater reason inspire the sacred writer with regard to a physical fact. Both Augustine and Leo XIII mean that scientific instruction is not the dominantly intended or principal object of Revelation. To the ordinary reader however Canon Dorlodot would appear to mean that Revelation is bound to exclude such instruction. The author's position is fatal to his second thesis which asserts that "the teaching of the Fathers is very favorable to the theory of absolute natural evolution." As he derives this—a disputed conclusion—from their interpretations of Holy Scripture, the author to be obedient to his own canon, a principle which "it is no longer allowed to violate," should "reject *a priori*" the patristic comments as "certainly false." Briefly he has himself ruled out of court his second line of proof.

Commenting on other statements of the Encyclical, the author seems to suggest the conclusion (p. 12) that whenever passages of Scripture dealing with physical phenomena are under discussion, one must inevitably interpret them in some transferred sense, whereas the original text of the Encyclical has the word "sometimes"—*aliquando*. This adverb modifies the following enumeration of figures of speech, colloquial phrases or allusion to outward appearances. The Pope does not even insinuate that in every case of scientific application we must expect sometimes one, sometimes another transferred sense.

Immediately thereafter the author asks whether the same rules may be transferred from description of natural phenomena to narration of historical events as well. In the content of the Encyclical they are limited to description, yet the Canon feels that some must be transferred to historical narration for without such extension "we cannot exonerate Holy Scripture from error." This conclusion will by no means be evident to everyone. Moreover such a statement, with its unlimited possibilities, is dangerous, for the author fails to limit, as he should, the notion of "accommodation to one's own time" to the *literary form* of a narration of events. As it stands it might be applied to the *sources* and the *substantial content* by those not thoroughly conversant with the laws of Scriptural exegesis. The author does caution the use of said rules "always provided this be done with discretion," but his own handling of this matter is not provocative of such prudence, especially when he attempts to illustrate

how "history has room for all kinds of figurative language, even including pure allegory," by adducing two examples from French literature. Such comparisons, if meant seriously, are offensive. These bits of humorous satire or allegorical poems are works of art, not sources of information. Genesis is intended, first and last, as a source of information. Whatever of literary art there is must be in its form; its substance is historical. With this Canon Dorlodot is seen by the careful reader to be in adequate agreement.

As to the author's handling of the Commission decrees (pp. 17-24), we read: "The questions themselves are composed with great care by the Biblical Commission itself, but the replies alone have the force of law." As the replies are always "Yes" or "No," logic demands that the question together with its answer should constitute the law. He seems to interpret the first decree on "implicit quotations" to suit himself. There is nothing in the decree limiting the decision to two conflicting statements within the Scripture itself. His affirmation that the second decree, which deals with narratives which are only apparently historical, has "lost some of its interest for us" because of later pronouncements, is not evident. This decree is generic in scope. It will apply to the first three chapters of Genesis as to any other portion of Scripture, except in so far as subsequent decrees plainly mark out exceptions. The third decree, dealing with the Mosaic authorship of the Pentateuch, is well treated, though his footnote leaves the question of Mosaic authorship with a statement that would give an inattentive reader the impression that nothing forbade an opinion denying such authorship. The fact is that Vigouroux, one of the secretary-consultors of the Commission itself, says in "Manuel Biblique," Vol. 1, p. 303 (1917):

The thesis of the Mosaic authorship of the substance of the Pentateuch ought to be considered as a conclusion theologically derived from the Scripture by way of deduction, a common doctrine which is based on the tradition of all the Christian ages, the incorrectness of which has not been demonstrated by any actual criticism.

As to his treatment of the fourth decree, which deals with the historical character of the first three chapters of Genesis, since the matter is very technical and is perhaps the most discussed point of Scriptural exegesis, it were best to refer the close student to an authoritative, temperate and impartial work on this subject, "L' Historicité des Trois Premiers Chapitres de la Genèse" in which Father Lucien Méchineau, S.J., Professor of Sacred Scripture at the Gregorian University and a Consultor of the Biblical Commission, gives a summary of the purpose and meaning of this decree rather different in many points from the one here presented by the Director of the Geological Institute.

In the author's explanation of the Hexameron, we find a refutation of Concordism not a proof of evolution. The author's argument from the Hebrew *min*—kind—

is sound and conclusive, it being virtually the only argument which is wholly established. But his second argument on "the value of the terms attributing the origin of vegetable and animal forms directly to God" is not conclusive, as there is no parallel between facts under our observation, e. g. rain, growth of crops, etc., and primordial facts not so observable. The assertion (p. 51) that the word *yom*—day—cannot mean "period" is contrary to fact and a very cursory scrutiny reveals the refutation thereof in 2 Kings xxiii. 20, Prov. xxv. 13, xxxi. 25, Isaias xxx. 8. We cannot subscribe to the author's *a fortiori* conclusion that six "day-periods" could not be numbered first, second, third, etc., nor to his other assertion that "evening" and "morning" could not be used metaphorically—just as "day" has been used—to suppose a gradual, or even abrupt, introduction and termination of such periods (see Father Brucker's "Questions Actuelles," pp. 186-187). It might be well again to note that Concordism or Periodism is not defended in this article; neither is it rejected. It is merely a question of evaluating the arguments in the book before us.

In his treatment of St. Augustine and the Six Days the arguments are badly handled. To assert that "the chronological element is obviously figurative in the first place, for God is not in time" shows failure to distinguish between the creative act in God Who is not in time and the successive termination of that act in progressively appearing creatures with the first of whom time begins. His assertion of contradiction between the first and second chapters of Genesis unless figurative chronology be admitted is built up on a falsely assumed contrast between two orders of succession. Where, in the second section, is there evidence of any intention, even in form, to enumerate creatures in the succession of their actual production? The whole chapter points to man and mentions other creatures only in their relation to man, affording thus a natural prelude to the story of the Fall.

Other arguments might be questioned and their weakness shown, but our space is limited. Unfortunately the learned author has given us a book that is weak in its philosophy, advances a disputed conclusion from the Fathers, reads much into Papal and Commission findings that is not there and finally makes assertions on points of exegesis that would be most difficult to substantiate. In concluding we reaffirm that evolution of lower life seems not to be in conflict with revelation and that a Catholic has no position marked out for him by reason of his Faith, provided God's initial creative power and enduring conservative and providential care be admitted. When we come to man however, into which question Canon Dorlodot does not enter, the case changes. The dogma of Faith of the descent of the present human race from Adam and Eve adequately negatives the evolution of many men from many animals and the Biblical decree of June 30, 1909, prohibits teaching the doctrine of the evolution of even Adam's body.

FRANCIS P. LE BUFFE, S.J.

RENUNCIATION

Hush me the brazen trumpets, glittering with life!
Far would I fare from the pressing feet of the throng;
I am weary of the clashing cymbals, patterned of strife,
On the incense-ways I would weave my evening song.

The altar lights are calling; the temple flowers
Reach hands to me, and will not let me rest;
I would wrap me close in a cloak of stainless hours,
And lay me down upon the Saviour's breast.

The heavenly lutes are sounding about my ears—
Alas, earth's shining nuggets have turned to dross!
I would bring my urn of penitential tears,
And bathe anew His feet upon the Cross.

The Lamb's meek eyes have pierced me to the heart—
His white wool, ruddy with wounds in breast and side—
My hands, wave ye farewell, and I depart
For fields, where those who work are sanctified.

Stay me no more—I've seen the green trees blowing
In gardens never sown by men's design;
The manna-winds are sweet, and I am going
To that bright land of beauty which is mine.

J. CORSON MILLER.

REVIEWS

The First Year of the Budget of the United States. By CHARLES G. DAWES. New York: Harper & Bros.

The present volume, written by the former Director of Budget of the United States, is a lengthy defense of the Federal budget system. The expert accountant will rejoice in the complicated tables contained in this imposing volume, but the weak point in the defense is that Colonel Dawes is a special pleader rather than an impartial critic. No doubt there were deplorable abuses at Washington, arising from ignorance and carelessness rather than from dishonesty; but reform depends upon a system founded upon law, honesty and common sense rather than upon spectacular destructions of red tape. It is hard to escape the conclusion that the system advocated would break down utterly unless personally administered by Colonel Dawes. It is all very well to demand that "business methods" be applied at Washington, but it is better to remember that constitutional methods come first. P. L. B.

Americans in Eastern Asia. By TYLER DENNETT. New York: The Macmillan Co. \$5.00.

This is a critical study of the policy of the United States in the nineteenth century toward China, Japan and Korea. The period studied begins with the East India trade at the end of the eighteenth century and goes down to the famous "Open Door" notes of Secretary Hay. Incidentally, the volume reveals the deplorable weakness of a diplomatic service subject to political changes and often dependent in large measure upon the efforts of civilians for its information, and even for its policies. The chapters, which analyze the laws of Japan with reference to foreign missionaries, are interesting and valuable. Too often the English-speaking missionary has appeared as an "Americanizer" rather than as a religious teacher, and in some instances the resentment which appears in the Japanese law has ample justification.

P. L. B.

Crucibles of Crime. By JOSEPH F. FISHMAN. New York: Cosmopolis Press.

"Crucibles of Crime" is an indictment of American jails. The author for many years was inspector of prisons for the United States Government and his experience has convinced him that the

short-term prisons of the country, with few exceptions, are breeding places for crime. To remedy the present prison system Mr. Fishman proposes the establishment of a "receiving prison" in each State. Every person convicted of a felony would be examined here and classified by a psychologist and a psychiatrist. The genuine criminal would thus be separated from the weak-minded. Moreover the author advocates a national bureau of criminal information. This would be a central identification bureau and every police chief would supply it with finger prints. The author believes that if the public knew jail conditions proper remedies would be applied. The purpose of his book is to inform the public.

G. C. T.

Roman Bartholow. By EDWIN ARLINGTON ROBINSON. New York: The Macmillan Company.

All of us, in many ways, are mysteries to others. When two souls pierce the mutual mysteries, there is friendship, confidence, love, indeed. In this long narrative poem of E. A. Robinson there are but four characters, so portrayed that some mystery clings to each. Roman Bartholow has been rescued from some mysterious darkness, which is but slightly hinted, and now is enjoying life again, thanks to his friend, Penn-Raven. The wife of Bartholow, Gabrielle, tried no doubt by the dark years of his malady, urged on by what is the tragedy of the story, the insinuations of the savior Penn-Raven, fails her husband in the bright hour of his recovery. Umfraville, a fisherman-philosopher, who lives with his books, "My familiar giants, who are dead and therefore do no harm," gives what solace he can.

Nature is here apparently to suffer.

What untold inward searing of the strong
Has been the jest of innocence and weakness?
What smeared ends of unfinished histories
Are in the chronicles of disillusion?

"Let me be worthy of your mysteries," had been Bartholow's appeal to Gabrielle. It was not to be. The poem is in poetical blank verse, though Robinson makes no strained efforts for poetic words and phrases; it is harder reading than most people desire: it presents the problem of the man marrying the wrong woman, but conceivably there are nobler solutions than Gabrielle's suicide. Gloom wraps the book as a garment: the passage, "If you are truly celebrated, your great toe is immortal," is Wordsworthian but relieving.

C. L. B.

Post-Industrialism By ARTHUR J. PENTY. Preface by G. K. Chesterton. New York: The Macmillan Company.

This small volume contains in sufficient detail the social doctrines of Mr. Penty who is perhaps the most thorough-going medievalist among social writers. The present economic and consequent social system is the industrialism referred to in his title. He describes it as in a state of decadence, and the only profitable question is: "What system shall we substitute in place of it?" The root of all our industrial evils he finds in the present subdivision of labor and the unrestricted use of machinery. Neither Socialism nor any other system, therefore, that has been proposed, medievalism alone excepted, he teaches, can solve our difficulties. This is the doctrine Mr. Penty has been shouting from the housetops for many years. With such views it is evident that his attack must be centered upon the machine, whose use he would relentlessly restrict to within such measures as will not interfere with human happiness and welfare. At the same time he would revive everywhere medieval handicrafts as opposed to machine production, and reconstruct the medieval guilds. Since machine production is today taken for granted by every other system, and efforts are merely made to humanize it, Mr. Penty's views will naturally meet with a full chorus of opposition, yet he has doubtless made an impression upon our age in fearlessly drawing his consequences. These consequences, he holds, all men will before long be forced to draw,

since the present system of machine production is possible only while industrial exportation continues, but when all the nations have become industrialized exportation of machine products must be very much limited, unemployment will become universally prevalent, and no relief will be possible except a frank return to the medieval handicrafts and guilds. Art, religion, and human happiness will all, he firmly maintains, be the great gainers. J. H.

BOOKS AND AUTHORS

The "Catholic Mind."—The issue of the *Mind* for June 8 opens with "The Fraud of Spiritism," by Father Thurston, dealing with such live topics as spirit photographs, ectoplasm, etc. The recent recrudescence of interest in spiritistic matters renders very opportune this paper and the following one, "The Ouija Board," by Father Hull. The eloquent sermon by Archbishop Glennon on the "Centenary of the Jesuits in Missouri" tells of the heroic and sustained efforts of the members of the Order from the days of Father Van Quickenborne down to the present. Father Slater's "The Morality of Betting" and François Veuillot's "France's Catholic Peasantry" complete the issue.

Studies by Catholic Scholars.—"What Shall We Become After Death?" (B. Herder), by the Abbe Moreux, is a book by a well-known French scientific writer, and deals with the immortality of the soul and the resurrection of the body. The latest discoveries in the sciences of mechanics, biology and physics are all drawn upon to show that the truths of our Faith do not contradict our reason, and, in fact, give an unexpected help in understanding them.—"Percy Bysshe Shelley" (Stechert), by Thomas Verner Moore, of the Catholic University, is a "literary-historical" study. According to Dr. Moore, "poetry is a cryptogram to which biography supplies the key," and the two together reveal a human individual in his innermost being. The study attempts not to show what Shelley was, for that is well known, but why he was what he was.—"Memory Defects in the Organic Psychoses" (Princeton Psychological Monographs) is a doctorate thesis submitted at George Washington University by the Rev. Johan Liljencrants, S.T.D. The thesis will not, of course, appeal to any but specialists.—"St. Basil and Greek Literature" is a dissertation submitted to the faculty of Letters of the Catholic University by Leo Vincent Jacks, A.M., which evidences wide and careful reading in St. Basil and in the bibliography which surrounds this great doctor's life and writings.—"A Study in Greek Epistolography" is another doctorate dissertation, submitted to the same faculty by the Rev. F. X. J. Exler, O. Praem. Those interested in the form of the ancient Greek letter as found in the papyri will find much help in this work.

Catholic History.—The two hundredth and fiftieth anniversary of Father Marquette's discovery of the Mississippi will be commemorated by the Catholics of Illinois next August. The occasion is availed of by the Illinois Catholic Historical Society to use a considerable portion of the contents of the current issue, January-April, of its review for the details of how the Church came into that section of the country. June 17, 1673, is the date of the discovery and Marquette's name for the stream was the "River of the Conception." In the same issue of the review the career of Colonel Daniel E. McCarthy, the first American soldier to land in France during the Great War, is discussed with great sympathy by the Rev. Frederic Siedenburgh, S.J.—Perhaps the most interesting of the contributions to the April number of the *Catholic Historical Review* is Dr. Leo F. Stock's details of the diplomatic record of "The United States at the Court of Pius IX." It will be a discovery to many to learn that the eighth consul appointed to Rome was William Dean Howells. He accepted but never served. Another important paper is on "Archival Centers for

American Catholic History," by the Rev. Dr. P. Foik. If his suggestions were carried out the work of the future historian would be easy.—"Our Nation's Builders" (B. H. Sanborn & Co., Chicago), by S. M. G., a Sister of the Holy Name, is a series of biographies attractively compiled from the viewpoint of a child, and intended to help children to a fair knowledge of the history required in the fifth and sixth grades. Some poetic fiction has been included in the stories of Charles Carroll and John Barry.

In Times Now Gone.—"The Gothic Rose and Other Poems" (Appleton, \$1.25), by Wilfred Rowland Childe, is fragrant with the best of medievalism. In this our day of commercialism's heat, the "Six Carols" come with all the refreshment of a breeze of ocean. The religious poems are reverent hymns and the songs with classic themes sound notes of beauty. The poet loves the dear English land that once "heard the white cloistral Glorias ascend," but "Song of the Folk in the Industrial Cities" sings the change:

We had a loving Mother once, she pleased us with her shows,
A silver Lily in each hand and on her head a Rose,
And on her head a Rose, Jhesu, and on her head a Rose,
And in her hand a Crook, Mary, against the poor flock's foes.

But then up rose the cotton-lords, the iron-lords, the printing-lords,

But then up rose the merchant-lords and they became our kings;
They cut our Mother's corn-fields down, they drove her dumb
beasts out of town,

They trampled on her crystal crown and tore away her rings.

For Catholic Boys.—Quick with life as it is lived by boys before the 'teens begin to tell, is "Whoopie!" (Benziger, \$1.25), by Neil Boyton, S.J. A little group of incipient men live their crowded summer of glorious adventure at a Catholic Summer Camp. Father Boyton has caught the charm of childhood's untrammelled imagination. The heart of a boy so free and pure pulls love from the reader for "Wish" Craig, the hero, and "Sonny" Socolow, praying to the "terrapin and seraphim," will win admirers, too. The joy, laughter, mirth, of this delectable book will be enjoyed by any boy, red, black or gray haired. The "All Star Zoo" drew from the reviewer the temporary but necessary closing of the book for the pause of an open laugh; and the incident of Aunt Hattie Yowell kept it open with serious delight.—"The Boys' Book of Saints" (Herder, \$1.80), by Louis Vincent, tells of saints who "were true and perfect knights fighting under the banner of Our Lord and Our Lady. Stirring deeds and wonders more extraordinary than anything ever dreamed of embroider the lives of our saintly heroes." These words are found in the preface of this book and give us the general idea that the author wishes to bring out in these short lives of God's heroes. It is a book well worth having in the boys' library, and a good birthday present for a mother to give her son. The illustrations however detract from the book.

Fiction.—"The Silent Sex" (Harpers, \$1.90), by May Isabel Fisk, is delightful, purring humor. Lucky however it is that no "mere man" wrote this intensely intimate and vivid portrayal of the now emancipated sex. "Dressing for the Play" and "Shopping" cause the reader to chuckle continuously.

"Black, White and Brindled" (Macmillan, \$2.00), by Eden Phillpotts, carries its readers away among the variegated denizens of the West Indies in a series of realistic tales of life in those favored isles. Vivid interest is well sustained in the story depicting a murder mystery.

"Desolate Splendour" (Putnam), by Michael Sadleir, is a morbid story of a mother's hatred of one son and the unnatural love of another. The language at times is too out-spoken for decency. The pettiness of the book soon palls on one.

"Restoration" (Small, Maynard, \$2.00), by Ethel Sidgwick, gives us 346 pages of small talk, the main object of which seems to be a psychological study of the various characters by one, Henry Wicken. Frequent doses of patience must be taken by the reader if he is to finish the book.

"A Daughter of the Dawn" (Little, Brown, \$2.00), by Marion R. Parsons, makes a strikingly emotional argument against miscegenation. The story is built up very cleverly, and the style is attractive and convincing.

"The Day's Journey" (Doubleday, \$2.00), by W. B. Maxwell, is an interesting study of the life-long friendship of two men very unlike in character and build. The story is simply, but very attractively, told.

"The Wedgwood Medallion" (Holt, \$2.00), by E. B. C. Jones, is a story of English middle-class life since the war. The keynote is equality of the sexes. In it we meet a mother who "would have preferred her daughters to go to Hell freely if they had strong leanings towards it, rather than herself try to force them into a better path." The story is purposeless.

"Bizarre" (Brentanos), by Lawton Mackall, is a book of skits on any and everything, and is a fair sample of American humor.

BOOKS RECEIVED

Robert McBride & Co., New York:
Songs of the Silence and Other Poems. By Fenwicke L. Holmes. \$1.75;
Paris in Seven Days. By Arthur Milton. \$1.50; London in Seven Days.
By Arthur Milton. \$1.50.

Marshall, Jones & Co., Boston:
Egyptian Mythology. By W. Max Muller; As I Was Saying. By Horace
James Bridges; Letters from a Business Woman to Her Daughter.
By Zora Putnam Wilkins. \$1.50; Scriptural Healing: Compiled from the
Bible. By Helen L. Young.

John Joseph McVey, Philadelphia:
Apparatus Work for Boys and Girls. By Leopold F. Zwarg. \$2.25.

G. P. Putnam's Sons, New York:
The Ballad of St. Barbara. By G. K. Chesterton.

Peter Reilly Co., Philadelphia:
The Sacrament of Friendship. By Henry C. Schuyler, S.T.L.

Benjamin H. Sanborn & Co., Chicago:
Our Nation's Builders. By S. M. G.

Thomas Seltzer & Co., New York:
The New Psychology and the Parent. By H. Crichton Miller, M.A.,
M.D. \$1.75.

Small, Maynard & Co., Boston:
President Obregon: A World Reformer. By Dr. E. J. Dillon. \$3.00;
Arthur: A Tragedy. By Lawrence Binyon. \$1.50.

American Book Co., New York:
High School Algebra. By C. E. Rushmer and C. J. Dence.

Boni & Liveright, New York:
These United States. Edited by Ernest Gruening. \$3.00.

Burns, Oates & Washbourne, Ltd., London:
The Catholic Student's "Aids" to the Bible. Vol. III. By Rev. Hugh
Pope, O.P. A Priest's Prayer and Other Poems. By Allan Ross.

Catholic Foreign Mission Society of America, Maryknoll:
Father Price of Maryknoll. Compiled from the Letters of His Friends
by a Priest of Maryknoll. \$1.00.

Catholic Orphan Press, Calcutta:
From Evangelical to Catholic by Way of the East. By W. Wallace,
S.J. 2 shillings.

J. Fischer & Bros., New York:
Missa "Iste Confessor" in Honor of St. Thomas Aquinas for Chorus
of Mixed Voices. By Philip G. Kreckel. \$0.80.

Four Seas Co., Boston:
The House of Strength. By Edwin Brown. \$2.00; Star-Songs and
Atom-Dances. By William Earl Hill.

Government Printing Office, Washington:
Increase of Population in United States During 1910-1920. By William
S. Rossiter.

P. Lothielloux, Paris:
La très Révérende Mère Marie des Anges. Par le Rév. P. J. Camer-
linck, O.P.; Le Père Claude de la Colombière, S.J. Par le Rév. P. Louis
Perroy; Lettres inédites de Marie Jenna à Mathilde Aussant. Par
l'Abbé Jean Vaudon.

Stewart Kidd & Co., Cincinnati:
In Confidence: A One-Act Play. By Alvide Prydz. \$0.50; Yniard. By
John Martin. \$0.50; Eyes That Cannot See: A Play in One Act. By
Albert Gnuetzmann. \$0.50; The Trysting Place. By Booth Tarkington.
\$0.50.

The Stratford Co., Boston:
The Art of Phrasing in English Composition. By Paul T. Carew, Ph.D.
\$1.90; How George Edwards "Scrapped" Religion. By Rev. Simon
Fitzgimmons. \$2.50.

The Talbot Press, Dublin:
Jesus, True God and True Man. By Sister Mary Philip; Gemma Galgani,
A Child of the Passion. By Rev. Philip Coghlan, C.F.

Education

The Shadows Fall in Oregon

AT the present moment it is difficult to rate with accuracy the full force of the decision in the famous Nebraska case rendered by the Supreme Court on June 4. It is certain, however, that a tremendous victory for freedom in education has been won. Technically, the case bore on the interpretation of a Nebraska statute forbidding the use of any foreign language in the schools; but the effects of the decision go far beyond any importance which might be attached to a question of local educational polity. By recognizing the existence of certain rights, founded in nature and not merely conceded by the State, the Supreme Court administers a deserved rebuke to the doctrine, so dangerously prevalent in this country, that all rights whatsoever are derived solely from the civil power. Hence the decision has an intimate bearing upon the Oregon law and upon all legislation which destroys or infringes upon the right of the parent to control the education of his child. It does not seem excessive to say that henceforth this tyrannical legislation will have no standing before the Supreme Court.

As presented to the court, the facts in the Nebraska case were simple. One Robert T. Meyer, a teacher in a Lutheran parish school, had been convicted of giving, in the German language, a lesson in Bible history. This act was in violation of the Nebraska statute which provided that "no person, individually or as a teacher, shall, in any private, denominational, parochial, or public school, teach any subject to any person in any language other than the English language." The conviction was affirmed by the higher State courts, but Mr. Arthur F. Mullen, of Omaha, Meyer's counsel, secured an appeal, and argued the case before the Supreme Court on the ground that the rights enumerated in the Fourteenth Amendment were destroyed by the statute. Because of its unique importance the greater part of the Supreme Court's decision, which was adopted by a vote of seven to two, will be cited. Justice Holmes dissented on the sound principle that he "was not prepared to say" that the Nebraska law "was unreasonable," and in this dissent was joined by Justice Sutherland. The decision was read by Justice McReynolds.

The problem for our determination is whether the statute as construed and applied unreasonably infringes upon the liberty guaranteed the plaintiff in error by the Fourteenth Amendment: "No State . . . shall deprive any person of life, liberty, or property without due process of law."

While this court has not attempted to define with exactness the liberty thus guaranteed, the term has received much consideration, and some of the included things have been definitely stated. Without doubt it denotes not merely freedom from bodily restraint, but also the right of the individual to contract, to engage in any one of the common occupations of life, to acquire useful knowledge, to marry, establish a home and bring up children, to worship God according to the dictates of conscience, and, generally, to enjoy those privileges long recognized by common law as essential to the pursuit of happiness by free men.

The established doctrine is this: that this liberty may not be interfered with, under the guise of protecting the public interest, by legislative action which is arbitrary or without reasonable relation to some purpose within the competency of the State to effect. Determination by the legislature of what constitutes proper exercise of the police power is not final or conclusive, but is always subject to supervision by the courts.

The next paragraph is highly important, since it recognizes a definite right in the parent to "control" the education of his child.

The American people have always regarded education and the acquisition of knowledge as matters of supreme importance which should be diligently promoted. The Ordinance of 1787 declares "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Corresponding to the right of control, it is the natural duty of the parent to give his children education suitable to their station in life; and nearly all the States, including Nebraska, enforce this obligation by compulsory laws. (*Italics inserted.*)

Very correctly Justice McReynolds holds that the right and duty to educate the child and the right to control, within reasonable limits, the education of the child reside primarily in the parent, and that the State can act merely to "enforce" an obligation which exists independently of the civil power. This truth has never before been so plainly announced by a Federal Court, and the importance of its clear statement by the highest court in the land can hardly be overestimated. The decision continues:

. . . Mere knowledge of the German language cannot reasonably be regarded as harmful. Heretofore it has been commonly looked upon as helpful and desirable.

The plaintiff in error taught this language in school as part of his occupation. *His right thus to teach, and the right of parents to engage him so to instruct their children, are, we think, within the "liberty" of the Amendment.*

Evidently the legislature has attempted materially to interfere with the calling of modern-language teachers, with the opportunities of pupils to acquire knowledge, and *with the power of parents to control the education of their children.*

It is said that the purpose of the legislation was to promote civic development by inhibiting training and education of the mature in foreign tongues and ideals before they could learn English and acquire American ideals, and "that the English language should be and become the mother-tongue of all children reared in this State."

It is also affirmed that the foreign-born population is very large, that certain communities commonly use foreign words, follow foreign leaders, move in a foreign atmosphere, and that the children are thereby hindered from becoming citizens of the most useful type, and that the public safety is imperiled.

The last two paragraphs show that the case for the State did not suffer from understatement. But, without discussing the allegations in detail, the decision affirms

That the State may do much—go very far, indeed—in order to improve the quality of its citizens, physically, mentally and morally, is clear. *But the individual has certain fundamental rights that must be respected.* The protection of the Constitution extends to all—to those who speak other languages as well as to those born with English on the tongue.

Perhaps it would be highly advantageous if all had ready understanding of our ordinary speech, but this cannot be coerced

by methods which conflict with the Constitution. *A desirable end cannot be promoted by prohibited means.*

This last principle has been enunciated again and again by the Supreme Court. Yet it never seems to be considered by a growing army of well-meaning social and educational reformers, who apparently believe that the existence of an evil justifies the use of any means for its removal, independently of custom, law or constitution.

The means adopted exceed, we think, the limitations upon the power of the State, and conflict with the rights assured to the plaintiff in error. The interference was plain enough, and no adequate reason therefore in time of peace and tranquillity has been shown.

The power of the State to compel attendance at some school and to make reasonable requirements for all schools, including a requirement that they shall give instruction in English, is not questioned. Nor has challenge been made of the State's power to prescribe a curriculum for institutions which it supports.

These matters are not within the present controversy. Our concern is with the prohibition approved by the Supreme Court [of Nebraska]. *Adams vs. Tanner*, *supra* 9, 594, pointed out that mere abuse incident to an occupation ordinarily useful is not enough to justify its abolition, although regulation may be entirely proper.

No sudden emergency has arisen which renders knowledge by a child of some language other than English so clearly harmful as to justify its inhibition, with the consequent infringement upon rights long freely enjoyed. We are constrained to conclude that the statute as applied is arbitrary, and without reasonable relation to any end within the competency of the State.

A few citations from the argument of Mr. Arthur F. Mullen, who so ably conducted the case, will throw additional light on the decision. Throughout the final hearings on February 23, 1923, Mr. Mullen insisted on presenting the cognate matters of the parent's right to control the education of his child, and the right of parents to maintain private schools.

Mr. Justice McReynolds (interposing). I just wanted to see what you claim. What about the power of the State to require the children to attend the public schools?

Mr. Mullen. That is what I will come to in a moment.

Mr. Justice McReynolds. You will admit that, will you not?

Mr. Mullen. I do not admit that.

Mr. Justice McReynolds. You do not admit that?

Mr. Mullen. I do not admit that. I deny that a State can, by a majority of the legislature, require me to send my child to the public schools. I submit this, however: I agree with the proposition that, under the police power, the State has authority to regulate private schools, and to require private schools to have relatively the same standards as public schools. I distinguish between the right to abolish an institution and the right to regulate it.

Take for example, the question suggested by Mr. Justice McReynolds. If the State has, as suggested by him, the power to require all children to attend the public schools, then the private schools must close. If the State has a right to pass that kind of a compulsory school law it can close all private institutions, because there is no need for them, since all must attend the public schools.

I claim that the State has no more power to do that than it would have to prescribe a bill of fare as to what the people should eat. The State has the right to regulate restaurants, and to control and inspect places where food is sold; but this does not give the State power to regulate when we shall eat or what we shall eat.

Yet it is now seriously argued that a legislative majority can, by its mere fiat, take my children and require me to send them to a public school, and have the course of study absolutely controlled by the State. I deny that any such legislative power exists in a constitutional government.

That question is at the very base of this case. It is a blow at education; it is striking down the principle that a parent has control over the education of his child. I deny the power of a legislative majority to take the child from its parent.

These important questions have been discussed here very quickly. The right of a man to communicate with his family, and the right of a man to give religious instruction to his children; the right to be free in his home; the right to maintain private educational institutions, and in these matters to be let alone—surely these rights are "privileges and immunities" protected by the Constitution of the United States. And these rights should not be fixed or limited by narrow and devitalized definitions of constitutional liberty.

Several positions stated in the decision indicate that Justice McReynolds and a majority of the court accept, in general, Mr. Mullen's contentions in reference to parental rights and the right to maintain private schools. If this be true, then the most important effect of the decision is that it will nullify, as in conflict with the Fourteenth Amendment, the Oregon law and all legislation which destroys the recognized right of the parent to send his child to the school of his own choosing. Since the Supreme Court has held that legislation forbidding a parent to engage a teacher to instruct his child in a foreign language is a plain denial of a right guaranteed under the Federal Constitution, it will hereafter be impossible to maintain that this same right is not utterly destroyed by legislation which forces him to entrust his child to a school which, for good and conscientious reasons, he wholly disapproves. To the Soviet-theory of the absolute control of education and instruction by the civil power the decision of June 4 gives a death blow.

PAUL L. BLAKELY, S.J.

Sociology

Nullification in New York

IF all the States must forthwith sneeze whenever Washington takes snuff, we had better drop our venerable Constitution at once into the waste-basket or burn it at some convenient stake. It has recently been suggested, and by high authority, that whenever Congress sees fit to pass another law, the States must at once duplicate that law, and detail their police forces, rank and file in full detail, to see that it be obeyed. For, as has been observed, also by high authorities, in some parts of the country the Federal forces are weak and in some parts of the country the choicest specimens of Federal law, distilled in the alembic beneath the dome, are unpopular, and must, by consequence, be enforced by the States. States refusing this Federal burden are guilty of treason and nullification. If this is not the government dubbed by John Fiske (or was it Jefferson?) "government by prefects

sent from Washington," and the end of the Government established by the Constitution, then words have no meaning whatever.

A tremendous outflow of nonsense was set loose when the General Assembly of New York, in conformity with its constitutional right, repealed a prohibition law which for absurdity outdid (if that be possible) even the Volstead law, and when Governor Smith, also acting in accordance with his constitutional right, his oath of office, and his duty to a sovereign State, signed the repeal. On second thought, it appears that "nonsense" is an ill-chosen phrase. The outflow was nonsensical in form; what it really imported was the destruction of the Federal Union. For we live, at least some of us are so persuaded, under a dual form of Government; and the Supreme Court, from John Marshall down to William Howard Taft, has declared that encroachment by the Federal Government upon the rights of the States is as fatal to this dual form of government as is encroachment by the States upon the delegated powers of the Federal Government. If both can be preserved in their rights, each can function properly in its respective duties, and we may have the peace, prosperity, union, and other blessings which this dual form is supposed to guarantee. But if this cannot be, and day by day Washington discovers some new lure for craven, backboneless States, then we may prepare for an autocracy centralized at Washington not for the common good but for the enrichment of politicians.

As for nullification, "the action of a State intended to abrogate within its limits the operation of a Federal law," there is none of it in the State of New York. It is probably true that the jolly sailor-man will anchor just beyond the three-mile limit, making ready to fight his way up along the mosquito-infested coasts of Jersey to the city of towers, bootleggers and thirsty burghers, but that is no new phenomenon. He has been doing that since 1920, and until Congress can devise some way of scuttling his bark with all hands—and bottles—on board, he will probably continue his nefarious practises. But the Eighteenth Amendment and the Volstead act are still in full force in New York. Governor Smith's repeal does not legalize a single act illegal under the former Mullen-Gage law, nor does it make possible the sale of beer or light wines, nor does it relieve the local police of any obligation they ever had of enforcing Federal statutes. However, the bootlegger and the sailor-man will hereafter be prosecuted in the Federal, not the State, courts, the State assuming no jurisdiction in the premises, thereby relieving the indicted of the hazard of being tried twice for the same offense. If the Federal Government now desires to stretch a long thin line of officials along the Canadian border, the Connecticut border, the Massachusetts border, the water-border, and whatever borders may be contiguous to New York, it is the privilege, not to say the duty, of the Federal Government, to marshal and station said officials. But New York will not supplement by State officers. The

Eighteenth Amendment, in its concurrent-enforcement clause, gives an option, but does not impose a duty. New York chooses not to exercise that option.

Meanwhile with head unbloody and still unbowed Governor Smith sits at Albany. Much as one may regret the peculiar reasoning which induced him to sign a repeal on June 2 in a spirit of proper State pride, and on June 1 to sign a bill which places the State of New York among the mendicants who grovel, with hat held out for a maternity dole, before the door of the Children's Bureau at Washington, the Governor is to be congratulated on his courage in refusing to yield to the fanatics. Let us then forget for a moment what we have lost to rejoice in what we have gained, the declaration by a governor of a sovereign State that he will part with no tittle of its rights to crank, to Congress or to President.

I yield to no man in this country when it comes to respect for the utterances of the Chief Executive of the United States, but it is impossible for me to be unmindful of the fact that I am the chief executive of a sovereign State. . . .

I am not here discussing the wisdom or unwisdom of prohibition. The question is, rather, whether all vestiges of the rights of the States guaranteed by the Federal Constitution are to be driven from our political theory of government. With all respect for the President of the United States, I must here reassert this principle against his challenge, and as the chief executive of the greatest sovereignty in the Union, it is my duty to declare and maintain that sovereignty in accordance with the guarantees of the Constitution.

One thing only is more sorely needed than these brave words and that is action which gives them effect. But, in a sense, they are as startling as would be an announcement by the Holy Father that he was a good Catholic. That Governor Smith's defense of proper State sovereignty has attracted more attention than a five-legged cow at a country circus is proof that our governors rarely assert, and still more rarely protect, the very principles upon which our constitutional form of government depends.

P. L. B.

Note and Comment

New Zealand Tablet's
Fifty Years

THE *New Zealand Tablet*, published at Dunedin, comes to us in a holiday cover. It is celebrating its fiftieth anniversary, and well has it made good the high hopes its wise founder and first editor, Bishop Moran, entertained when he penned his first editorial. The present editor, the Rev. James Kelly, Ph.D., writes:

Fifty years is a long span in the history of Christianity in this Dominion. Bishop Moran's paper has now lived through more than half the age of the Catholic Church in these islands. When the *Tablet* was founded the good seed had indeed been sown and the fields were green with its promise of a rich harvest, but during the half century that followed the promise became fulfilment.

The first article in the jubilee issue is by Robert A. Loughnan, who, with Ignatius Loughnan, had been the

first to ask Bishop Moran's permission fifty years ago for the establishment of this paper. Its first canvassing promoter among the tents of the New Zealand gold fields was the poet Tom Bracken. "Alas," writes the veteran Mr. Loughnan, "my eyes are dim, for they are looking into the place that knows my friend no more." But, facing forward with him, we wish the *Tablet* "a future even more splendid, with much love of friends, wholesome respect of enemies, and gratitude in the hearts of the children of God."

Wisconsin Commemorates Discovery of Mississippi

ON June 16 and 17 the two-hundred-and-fiftieth anniversary of the discovery of the Mississippi River by Father James Marquette, S.J., will be celebrated at the same time as the diamond jubilee of Wisconsin's statehood at Prairie du Chien, Wis. On the first of these days there will be civic events, among them a tug-of-war between an Indian tribe and the men of the city. On June 17 the commemorative services will begin with a solemn High Mass on the campus of Campion College. Detailing these ceremonies the Dubuque *Daily American-Tribune* says:

Mgr. Fumasoni-Biondi, the new Papal Delegate, will be invited to be the celebrant. Father Marquette having been a member of the Jesuit Order, Campion is particularly interested, and is taking active part in all the arrangements. After the Mass all will proceed to the State park across the Wisconsin river. Here, on the summit of Point Lookout, on a spot directly overlooking the confluence of the rivers, a shaft, or tablet, will be unveiled with appropriate ceremonies to mark where Father Marquette planted a cross, taking possession of the mighty river and the beautiful, fertile country, in the name of God and France.

Many Indians, some of them descendants of the original native tribesmen, will take part in an historic pageant under the direction of Miss Cora Desmond. It will be enacted along the river front, and represents the discovery of the Mississippi, together with various episodes in the early history of Wisconsin.

Present Poverty in Germany

ONE of the leading Catholic thinkers of Germany, a man with a wide international reputation, writes in a recent letter: "It is inconceivable what would have become of us without the help of America." He states that only an able-bodied workingman or a farmer can still count on a comparatively good income. "Almost all who once had a steady income, such as public officials, the clergy, or members of the various professions, now live in positive need." In reference to his own brother, a capable dentist, he assures us that, for several years, the latter, with his wife and children, has never been able fully to satisfy his hunger. Even the 40,000 marks interest which a German millionaire might formerly have drawn on his securely invested capital will now yield him

just a little less than half a dollar annually for his support. The private individuals, or the Religious Communities and societies that might once have come to the relief of such poverty and starvation as now exist in Germany, are similarly without any tangible income from their invested funds, and are themselves reduced to poverty or beggary. To visualize these conditions let us imagine that our own American dollar had depreciated to one-twenty-thousandth of its present value, or to the actual worth of one-two-hundredth of a bright copper cent. That is where Germany stands today, and the end is not yet. We can understand, therefore, the profound gratitude felt for the assistance given, especially to our struggling Catholic brethren, forming one body with us in Christ.

The National Catholic Industrial Conference

THE preparations for the first Catholic Social Week to be held in the United States are now rapidly approaching their completion. It is to take place at Milwaukee, June 27 and 28, under the auspices of the new Catholic Conference on Industrial Problems, whose establishment and purpose were described in the issue of AMERICA for January 20. Headquarters of the meetings will be the Hotel Pfister, and the chairmen at the four regular sessions on "Wages," "Collective Bargaining," "State and Industry," and the "Worker and Ownership" will be respectively the Rev. A. J. Muench, the Rev. William Bolgar, C.S.C., the Rev. John A. Ryan and the Rev. Joseph Husslein, S.J.

Labor will be represented on these four subjects by the following speakers: Miss Mary McInerney, Vice-President of the Illinois State Federation of Labor; Mr. John Fitzpatrick, President of the Chicago Federation of Labor; Mr. Matthew Woll, Vice-President of the American Federation of Labor, and Mr. John A. Voll, President of the Glass Blowers' Association. On the part of the employer two speakers have so far been definitely engaged: Col. P. H. Callahan, a prominent Louisville manufacturer, who will deal with the subject of the "Worker and Ownership," and Col. Philip J. Kealey, consulting engineer and former manager of the Kansas City street railways, who will speak on the "State and Industry." The other speakers are soon to be announced.

At the luncheon on the second day of the conference Sister Miriam Teresa, of the Sisters of the Holy Names of Jesus and Mary, will discuss the "Future of Minimum Wage Legislation." Sister Teresa was formerly secretary of the Oregon Minimum Wage Commission. Other speakers on that occasion will be Dr. John A. Lapp and Miss Lina Bresette. There will be a mass meeting on the second night for the general public. Communications should be addressed to Rev. R. A. McGowan, 1314 Massachusetts Avenue, N. W., Washington, D. C.